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MISSIONARY HERALD

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NOVEMBER, 1886.

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THE
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THE Minutes of the Annual Meeting held at Des Moines will be found in an appendix to this number of the *Herald*, beginning at page 469. In order to give these Minutes, it has been necessary to delay the printing of this issue for a few days, but it is hoped that it will reach our subscribers in season for the Missionary Concert on the first Sabbath of November.

TWICE in the history of the Board has it held its Annual Meeting on the banks of the Mississippi River. This year, for the first time, it passed that westward bound by 175 miles, going to Des Moines, Iowa, where it found a most cordial reception, with every convenience provided for the transaction of its business and for the hospitable entertainment of all in attendance. It was not expected that at a point so distant from the centre of its constituency there would be a large gathering, yet the Opera House in which the meetings were held, seating from 1,800 to 2,000 people, was uniformly well filled, sometimes crowded; and on Wednesday and Thursday evenings overflow-meetings were held in the Plymouth Congregational Church. About 150 male Honorary Members reported themselves as present, while seventy-nine of the Corporate Members were on the platform. With a single exception, this is the largest number of Corporate Members in attendance at any meeting of the Board held west of New York. At Detroit there were four more Corporate Members present than at Des Moines. It was both a surprise and a gratification to find such a large and representative body of men and women from all parts of our country gathered in the capital of Iowa, so recently a frontier home missionary State, praying and planning for foreign missions.

THE first two days of the session were devoted chiefly, as usual, to the presentation of reports and papers from the Prudential Committee, including addresses from several missionaries. On Thursday morning the report of the committee appointed to consider the report on the Home Department introduced the matter concerning inquiries as to the doctrinal views of candidates for appointment as missionaries. As the action of the Prudential Committee in reference to this subject had been the occasion of much criticism, a sharp discussion and marked differences of opinion were anticipated. The debate occupied most of the hours of Thursday, and was marked by great frankness as well as courtesy. Every one having an opinion had an opportunity to express it. Those who took exception to the action of the Committee were heard at length.

The result was an emphatic approval of "the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform."

A DOUBT having been suggested by one or two speakers as to the interpretation to be put upon this resolution, the Board was not content to have its endorsement of the Prudential Committee regarded as general in its bearing, but by a large majority declared that its vote of confidence referred to the special point under discussion. Hence the following minute was adopted: "The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perversive and dangerous to the churches at home and abroad. In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time to come." The Board also recommended that the Prudential Committee "consider in difficult cases, turning upon doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate; and the Committee is instructed to report on this matter to the Board at the next Annual Meeting." It was a great gratification to all present that, though this subject absorbed much time and attention and the discussion was earnest and exciting, yet the missionary character of the meeting was not destroyed, as many feared it might be. The spiritual tone of the sessions was maintained in good degree. It was seen that Christians who differ conscientiously can do so kindly, and that in adhering to the theological basis on which it was founded, and in accordance with which it has been conducted during all its history, the American Board is not opposing those who differ from it so much as it is upholding what it believes to be true and of vital interest to the work committed to its care.

AN illustration of the fact that no statistical tables can measure the influence exerted by our missionaries is found in an incident that comes from Marsovan, of a native teacher, a graduate of the Girls' School, who had charge of a school established by Armenians not Protestant but calling themselves evangelical. This native teacher was the means of organizing a society of 150 persons among these Armenians most of whom attended a weekly prayer-meeting. She also went from house to house outside of school-hours, laboring as a Bible-woman without salary. Such work as this does not find its record in formal reports, but it is of no small account.

REV. O. H. GULICK's letter from Northern Japan, to be found on another page, furnishes another striking illustration of the enterprise and Christian zeal of the Japanese as well as of the power which the story of the Pilgrim Fathers has upon the minds and hearts of men on the other side of the globe. The seed which the *Mayflower* carried is bearing good fruit in Hokkaido.

WORLD-WIDE PRAYER. — The June number of the *Missionary Herald* announced (p. 209) a resolution adopted by the Prudential Committee of the American Board suggesting that a Day of Special Prayer in behalf of foreign missions be observed throughout the Protestant world. The first Lord's day in November of the present year was named. When that action was taken it was not known here that the Church of England had already designated a different day for the same object. When this became known at our Missionary Rooms it was too late to make a change in favor of the later day named, because other missionary boards in this country had accepted the seventh of November as an appropriate time; one or more European bodies had done the same, while not a few missionary stations are too remote to be informed seasonably of a postponement. Difference in the two dates does not, however, interfere with complete harmony of aim, nor does it wholly break the charm of simultaneousness in the concert. It is an animating thought that from the hour of sunrise in the remotest East, on the first holy day of this eleventh month, when missionaries and native Christians will begin their morning praises and supplications, onward through the twenty-four hours thus opened, the petition, "Thy kingdom come," will go up with unwonted earnestness successively from many points in the heathen world, and from unnumbered points in Christian lands. Will not the sun in his course through the heavens, "as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race," look down with special gladness upon the matins, the midday and the later petitions as they rise from individual closets, from family altars, from assembled congregations on all the continents and many islands of the sea — petitions of common import and of farthest-reaching scope? Will not the ear of the Lord of Sabaoth be pleased as perhaps never before? Is it too much to anticipate that he will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it? How many sermons on the need and the power of prayer will be preached! How many thousands, yea millions, it may be, of hearts will be stirred, we will suppose, as never before, with expansiveness and intensity of desires for the advancement of Christ's kingdom among the nations! "I exhort, therefore," saith the apostle Paul, "that *first of all*, supplications, prayers and intercessions and giving of thanks be made *for all men*." "What an impressive and most interesting spectacle would this be," said the missionary Ward, "to see all England, Scotland, and Ireland on their knees, supplicating the Father of mercies in behalf of a sinful and lost world!" What a spectacle, we would add, would it be were all Christendom to bow thus by common consent! "If the whole or the greater number of the disciples of Christ," said John Foster, "were with an earnest, unalterable resolution of each to combine that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be a sign that a revolution of the world was at hand."

IN view of the proposed assumption of imperial authority by the young heir to the throne of China, the Chinese Branch of the Evangelical Alliance has issued a call for special prayer for the young monarch. He is now sixteen years of age, and in accordance with a decree of the Empress Regent he will take the reins of

the government on the first month of the coming Chinese year. It is surely proper that special prayer should be made for one who is to rule over at least one fifth of the human race, that God would prosper his administration and make him a blessing to the people of his country. It is an illustration of the influence under which he is now placed that an edict has been issued directing that proper officials select "an auspicious day" for the crowning of the new Emperor. While the Chinese astrologers are puzzling their brains to forecast "a lucky day," let Christians seek in behalf of the young ruler the favor of Him who is wise in counsels and in whose hands are the hearts of kings.

REPORTS from Japan indicate that the evangelical work is progressing with remarkable vigor. Mr. DeForest writes that although the cholera is preventing all large assemblies in the cities, the weekly report of baptisms has often exceeded one hundred. Mr. Cary reports having baptized during the month of July no less than thirty-eight persons in Okayama and other places. Mr. DeForest also reports that Mrs. Leavitt, representing the Woman's Christian Temperance Union, is now in Japan and, having addressed large and attentive audiences at Tokio, has accepted hearty invitations from Christians in Kioto and Osaka to speak in their cities. Such success has accompanied her efforts that Mrs. Leavitt has modified her original plan of meeting the missionaries only, and purposes to address assemblies of women. There is promise of excellent results from her labors.

OUR new missionaries for West Central Africa on their way inland from Benguela to Bailundu were accompanied by two men from Great Britain who were on their way to join Mr. Arnot at Garenganze. Mr. Sanders reports that he has received a letter from Mr. Arnot, who is delighted with the interior region where he is laboring, and describes it emphatically as a land of *food*. This means a great deal in Africa, especially in sections which are far away from the base of outside supplies. Mr. Arnot says that the language is closely related to that of the Barotse.

The London Times has referred to the reactionary spirit manifested in Bohemia in connection with the mission halls at Prague. Any attack upon religious liberty in any part of the world now arrests attention not merely in religious, but also in political, circles, and it would seem that if the attention of statesmen as well as Christians could be called to this serious infringement of the rights of conscience in Austria, an influence would be brought to bear on the government that would secure the reversal of its recent action in closing halls of worship. But our reliance must not be on earthly potentates but on the King of kings.

A SUCCESSOR for Bishop Hannington, who was murdered in Eastern Africa, has been found in the person of Rev. Henry P. Parker, who for some years was Secretary of the Church Missionary Society in Calcutta and who has been laboring among the Gonds in Central India. Mr. Parker was known in India as specially interested in the efforts to build up a native Christian community which should be independent of support from the English Society, and he has consented to accept this bishopric on condition that another missionary be sent to the Gonds to carry on the work he has begun.

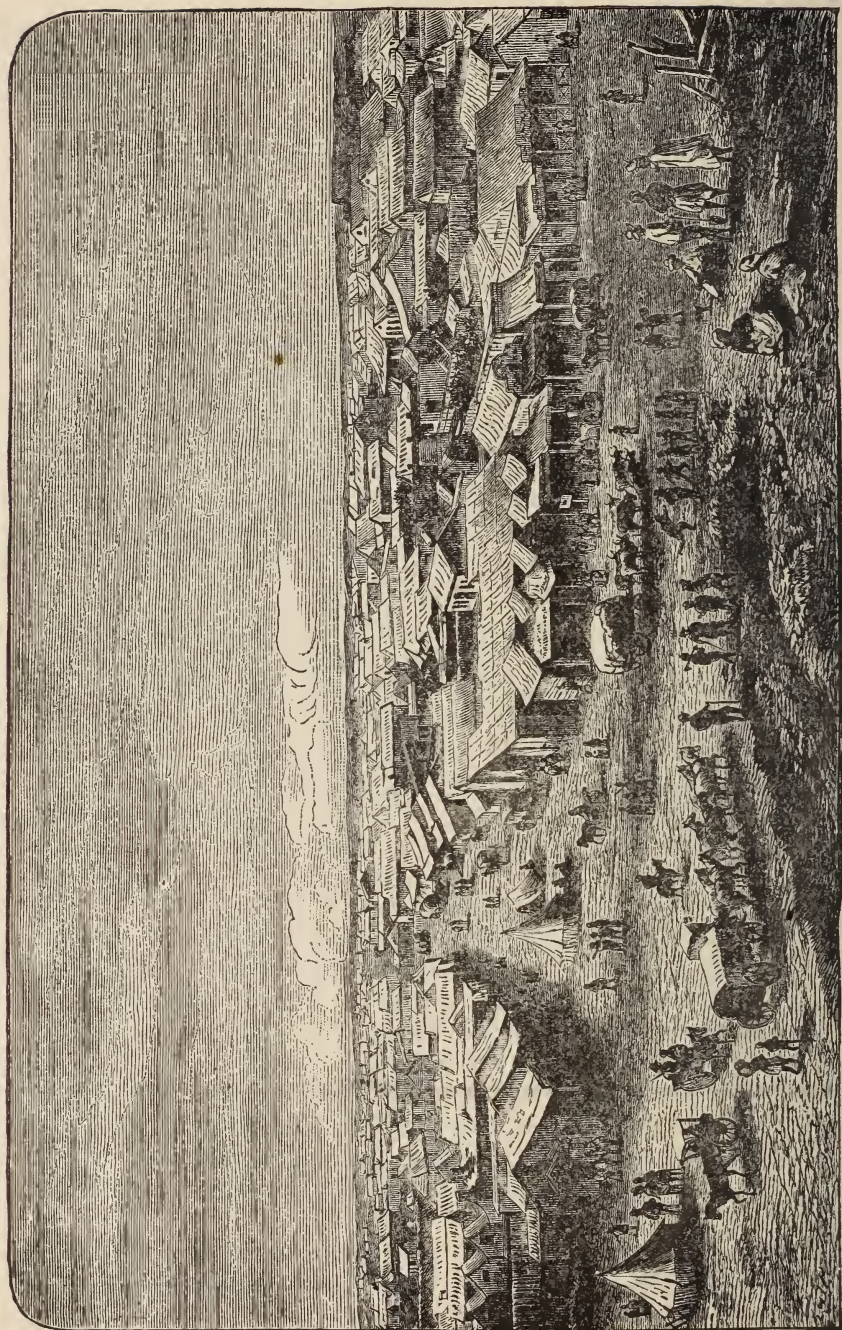
THE FUTURE OF SOUTH AFRICA.

IN the year 1867 a Dutch farmer on the Orange River found a diamond with which his children played for a time, not knowing its value, but which he subsequently sold for \$2,500. It was the first gem of the kind from South Africa, but in the year 1884 the value of diamonds exported from Cape Colony was over fourteen million dollars, while the total value from 1867 to 1884 was \$148,862,880. The great diamond-fields lie between the Vaal and the Orange Rivers, in what was called Griqua Land West, and in the Orange River Free State, and thither have flocked men from all parts of the world. The natives from different sections in South Central Africa come to labor at the mines, and they are continually passing back and forth between Kimberly and their several countries. This Kimberly, a picture of which is given on the next page, is in the centre of the diamond-fields. It is situated about four hundred miles from Durban, a little north of west. It is a town whose name does not appear on the gazetteers of five years ago, but it is now to South Africa what London is to England. It is connected by rail with the surrounding regions and has become the emporium of trade. It is reported that the number of registered Kaffirs engaged in the mines last year was about 72,000, of whom 30,000 were fresh arrivals.

A missionary of the English Wesleyan Board residing at Kimberly describes these men who come from these sections of Africa and labor in the mines: "Their habits when they first arrive are simple and temperate, and they are very susceptible to influences good or otherwise. The amount of sin and temptation that meets them is appalling. Canteens, or brandy-shops, are at every corner. No effort is spared by unprincipled men to allure them to these dens of iniquity, and it is not too much to say that of the thousands of natives who year by year come to the diamond-fields, at least one half are ruined both in body and soul."

Our Wesleyan brethren naturally regard Kimberly as a great focus for missionary enterprise, and they hope through labors at this point to reach out into many sections of South Africa. Just now there comes to us from Natal reports of a great excitement over new discoveries of gold in various quarters, notably in the Transvaal. There is promise of a yield which shall equal that in Australia or California, and great changes are anticipated in the immediate future, in reference to the opening of new countries and new avenues of industry. Rev. Mr. Ireland, of Natal, writes that people in that colony are much excited over the recent discoveries, and great hopes are entertained of new wealth. "Railway extension is bound to proceed through Natal to the gold-fields. One hundred and eighty-nine miles of railroad are already in operation, and the Portuguese are building a line directly inland westward from Delagoa Bay to the gold-fields. I predict that within ten years that region will have a European population of from 300,000 to 500,000."

Of course such changes as these will greatly affect the missionary work. The native population, if made industrious, will certainly be made restless; if they gain in wealth they will be less docile. If they learn something of the benefits of civilization they will learn also its vices. It is impossible to forecast what may be in the near future for all this region. Let us hope that the new highways opened



KIMBERLY, THE CENTRE OF THE SOUTH AFRICAN GOLD-FIELDS.

will be the means of carrying the gospel to the people who need its treasures more than they do gold or diamonds; and let there be earnest prayer that the outcome shall be the furtherance of the kingdom of Christ in Africa.

ANATOLIA COLLEGE, WESTERN TURKEY.

BY REV. EDWARD RIGGS, OF MARSOVAN.

THE missionary work in Asia Minor may be considered in many respects as typical of such enterprises in general. It has had its full share of advantages and of discouragements, of political interference both for and against it, of persecution and peril, as well as of prosperity and tangible results. Especially has it been a model in the harmonious and uniform pressing forward of the three great departments — *direct evangelization, literary effort, and education*. In all these lines it shows a record of a steady growth. But far transcending the results that are capable of being put down in columns of statistics is that which every missionary regards as the true and permanent fruit of these efforts, namely, the moral influence which has permeated the mass of the people, stimulating them to intelligent efforts for their own reformation, and rousing an almost universal desire for something higher and better than they had before, in religion, literature, and education. It is the missionary's work for the future to study, stimulate, and guide to true and noble results this mighty native power.

The principal manifestations thus far of these unborn aspirations have been along the line of higher education. Armenians, Greeks, and Jesuits vie with one another in setting before ambitious youth the glittering advantages of their several school systems. Sweeping reforms have been introduced into the national educational organizations, and numerous crude efforts have been made in the line of private schools. But beyond all competition the first place in the scale of excellence and success is assigned, though unwillingly, to the schools established by the American Protestant Missionaries, or under their influence and guidance by natives. This is grudgingly but inevitably acknowledged by even the public officials and jealous ecclesiastics, albeit with sundry grindings of the teeth and muttered imprecations.

The munificence of a New York merchant made secure the results of early efforts by the missionaries in Constantinople, and Robert College stands to-day the sightliest building on the Bosphorus, as it is the leading educational institution of the Oriental capital; while its beautiful counterpart on the opposite crest of the strait, "The Home School," does the same service for the rising generation of women that the former does for their brothers. While these institutions were being developed, through much discouragement and opposition, a network of schools of various grades was gradually being constructed throughout the interior of the country. Some of these were maintained with great difficulty, but at other points their success and subsequent growth were secured almost from the start. A plan for another college was started in Southeastern Asia Minor. A friendly competition arose between the towns of Marash and Aintab, as to its location, which was decided in favor of the latter by the larger subscriptions made for the purpose by natives there, and Central Turkey College arose, as a

beacon-light to illumine all that region. Soon the educational institutions in Harpoot, on the Euphrates, assumed the form and efficiency of a college, while in many other places existing schools raised their standards of study and completed their equipments to serve as feeders to these colleges; and these colleges in turn are the preparatory schools for candidates for theological training.

In Marsovan, in northern Central Asia Minor, a theological seminary has been in operation for twenty years. Recently its preparatory course was separated from the theological, and formed into a high school, or academy. The success and useful work of this school led some of the more enlightened and liberal natives in that region to seek the development of it into what they desire to call a college. Out of much poverty they raised among themselves a sum of about five thousand dollars toward its endowment, in the hope of substantial aid from friends abroad. Through regular steps of the heartiest coöperation with the missionaries on the ground, the project was pushed along, gaining the cordial approval of the Western Turkey Mission and of the Secretaries and Prudential Committee of the American Board. In evidence of their appreciation of the institution, the Prudential Committee have voted to it an annual appropriation equivalent to the income of an amount not less than \$25,000, and have recommended it to the liberality of all who realize the need of such an enterprise. While the officers of the Board do not feel that they can directly and fully endow such colleges, yet they rejoice most heartily in their advancement, and encourage the stewards of the Lord's money in contributing liberally toward their endowment. These institutions, though called *colleges*, and seeking to do for the people of these regions the same service that our colleges do in America, are yet very modest institutions, as is evidenced by the small sums of money they have dared to ask for, and it will be long before they can aspire to the position of their sister institutions in this land.

The institution, at the desire of the native Christians, has adopted the name *Anatolia College*, and a constitution has been drafted and carried through several steps toward adoption. It has now about one hundred pupils, Armenians and Greeks—all of whom are supported either by themselves or by churches or Young Men's Christian Associations on the ground. They also pay a sum for tuition, which amounts to enough to defray the minor expenses of the institution, such as lights, fuel, and employment of minor teachers. The missionaries do an important part in the instruction, though it is hoped that the already able and efficient corps of native professors may soon entirely relieve them of this work.

The college has thus far been accommodated in the buildings erected for the theological seminary, but enlarged for this purpose. But further buildings will soon be imperatively needed, and one is actually in process of construction. Money will be needed not only for these and for the salaries of professors, but also for a steady enlargement of apparatus and appliances, and for the special preparation of individual instructors.

The history and needs of this institution have been set forth in a pamphlet, and friends of the cause of missions and of humanity are invited to aid the enterprise. The writer of this article may be addressed at Bergen Point, New Jersey, for any further information on the subject.

THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[Presented at the Annual Meeting at Des Moines, Iowa, October 6, 1886.]

IT is an interesting and suggestive fact that Samuel Worcester, the first Secretary of the American Board, and Jeremiah Evarts, its second Treasurer, whose faces look down upon the Prudential Committee from the walls of the room where that Committee every week meets and deliberates, were at the same time, for a period of six years, the secretary and treasurer, respectively, not only of a Board of Foreign Missions, but also of a Board of Domestic Missions then bearing the name of "The Massachusetts Missionary Society" — what has since become the leading auxiliary and the largest contributor to its treasury of that honored institution which has recently celebrated its sixtieth anniversary, "The American Home Missionary Society." This fact emphasizes what was true at the beginning and what has continued true to the present hour — a principle testified to by our fellow-Christian laborers in Great Britain and Germany as well as in America — that as a rule the representative friends and supporters of that work which puts at the front the proclamation of Christ throughout the world, and of that work which puts at the front the proclamation of Christ throughout one's own country, have been and are the same men. Select the minds which have been most influential in guiding the counsels, and the benefactors who have been most liberal in providing gifts, in behalf of the salvation of the perishing millions abroad, and these are the same minds which have led the counsels and the same benefactors who have contributed the gifts for the redemption of the perishing thousands at home. As it was the same divine Spirit moving the same regenerate hearts, expressed in the same self-sacrificing devotion, which led Samuel J. Mills and Gordon Hall, in planning their great campaign, to discuss the question whether they should strike out for India or should cut a missionary-path through this Western Continent to the Pacific, so it was the same Spirit, expressed in the same consecration, which in 1812, in the persons of Judson and Newell and their wives, sailed out of Salem harbor in the brig *Caravan*, bound for Calcutta, and which in 1843, through the instrumentality of a band of eleven young men, planted the seed beyond the Mississippi, from which has sprung the wide-spreading fruit-bearing tree under which the American Board to-day is planning and praying in Central Iowa.

One supreme purpose, burning within them as a quenchless flame, has animated all these hearts; namely, to establish the kingdom of our crucified and glorified Lord among all peoples, our own beloved land included — the inspiration of the comprehensive missionary idea as expressed in the Revised Version: "Go, make disciples of all nations . . . beginning *from* Jerusalem." In the fulfilment of this commission William Goodell and Asa Turner, born in the same town in Central Massachusetts, went forth — the one toward the great East beyond the sea, the other toward the great West beyond the lakes — and lived their long and useful, their self-denying and joyous, lives; the one to be forever remembered in the cities and towns of Turkey as a foreign missionary pioneer, the other to be forever remembered over these prairies and along these rivers as a home missionary pioneer — both now rejoicing in fellowship in that land to which they come from the East and the West and sit down together in the kingdom of God. In the fulfilment of the same commission we are assembled to-day, gathered also from the East and the West, responsible both for the immense work around us in our own land and for the yet more immense work reaching to every land beneath the sun; and here upon this mount of vision, with this broad outlook, we stand facing the great problems which sometimes appall us, which are to be settled in our own generation on this Western Continent, and at the same time facing the equally appalling problems

also to be settled during our own generation, and largely by us of this Western Continent, in behalf of Japan, and China, and India, and Turkey, and Africa, and Papal Lands. "Who is sufficient for these things?"

It seems to your Committee appropriate to call the attention of this Board, at its present meeting, to a topic the consideration of which is specially fitted for the locality where we meet; the interdependence of these two great interests, the work at home and the work abroad, and to the fact that they stand or fall together.

THE FOREIGN MISSIONARY PURPOSE.

Let us endeavor first to form a clear conception of what we mean by the distinctively foreign missionary purpose, noting how it necessarily leads to the most vigorous prosecution of the work at home.

The foreign missionary purpose is the definite aim to carry the riches of the gospel of Christ as speedily as possible, to the utmost of our personal ability, to every unevangelized people on the face of the earth. It emphasizes the claims of the human race as such, in relation to which it is written: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us" — all its millions everywhere as they reach the period of personal accountability alike responsible, according to their measure of opportunity, to the same God; alike guilty and ill-deserving; alike summoned to repentance; alike recipients, to some degree, of divine grace; alike called upon to accept that grace and be saved. It emphasizes the claims of the most needy — those who have received the least of that light "which lighteth every man that cometh into the world," and who are most imminently exposed to sink down into everlasting night. It holds the thoughts to the vast multitudes of these unevangelized peoples — the overwhelming majority of the human family, counted by hundreds of millions; the long, long procession moving on swiftly and surely under the self-imposed bondage of their own lusts, vices, superstitions, idolatries, and criminalities,¹ toward what is termed by the apostle² "the righteous judgment of God, . . . who will render to every man according to his deeds, . . . to the Jew first and also to the Gentile." The conception well-nigh overpowers, as it was meant to do, the compassionate Christian heart, bowing down the disciple, as it bowed down the Master before him, in anguish of spirit — an anguish relieved only as the Master himself was relieved, by the exercise of the constraining love which lifts and sustains.

It emphasizes at the same time the specific divine command, to which it seeks to render a loyal personal obedience, going whithersoever the Master's voice calls. It recognizes also the urgency of the command and the urgency of the need, in that the opportunity is brief both for him who carries the message and for those to whom it is borne. Whatever others have done or have failed to do before us; whatever others may do or may fail to do after us, upon ourselves during our own brief day rests, according to our measure of ability, the serious obligation to evangelize the living men and women of our own generation at this hour passing through their one probation, to each of them as momentous as to each of us; for whose present and final well-being, as far as it depends upon that gospel of Jesus Christ which has been committed to us in their behalf, we, the dwellers in Christian lands, are to-day responsible.

This is the burning, controlling thought of the genuine foreign missionary spirit. No wonder it has sent and is sending hundreds of devoted men and women away from the thousands, however needy, of lands nominally Christian, to the more needy mill-

¹ Compare Romans i, 21-32.

² Romans ii, 6-10.

ions of lands positively heathen. No wonder that gifts and prayers from those who cannot personally go pour themselves out in lavish measure from tens of thousands of grateful hearts. The wonder is that the number of messengers, gifts, and prayers are not all multiplied a hundredfold, with a fervor of consecration a hundred times more intense.

FOREIGN MISSIONS HELPING HOME.

This very statement of what the distinctively foreign missionary spirit is indicates how vitally it enters into every department of Christian work at home. Since there are multitudes, as already suggested, who are necessarily prevented from becoming personal messengers, who may nevertheless be as completely filled with the same burning zeal as those who go, this flame of burning zeal must express itself in every conceivable form of Christian activity for the salvation of every man, woman, and child accessible all around us at our own doors. There is no form of human need at home, which would not be thoroughly supplied, simply as a supplementary "twelve baskets full," to the well-equipped resolute endeavor first of all to feed the hungering millions of heathen lands. Let the Lord's people, filled with their Lord's compassionate spirit, heartily unite in the determined purpose, as the primary obligation in obedience to their Lord's "marching orders," to carry the message as rapidly as possible to those who are farthest from the light and deepest in the degradation, and the whole Christian world would be flooded with celestial glory, the power of the divine Spirit would come down in amplest measure, the masses of men here at home whom, as we sometimes lament, we now fail to reach, would themselves spring forward, eager both to receive and communicate the heavenly gift, while at the same time the millions of the heathen world would begin to hasten from every direction to welcome the swiftly approaching messengers.

If there be any one instrumentality which the representatives of the home missionary work in its various departments should press upon their home constituency as most vital for the immediate urgency of the homework, it is an entire personal surrender of every Christian heart to the distinctive, unselfish, self-sacrificing purpose of contributing every energy of mind and body to the proclamation of Christ by ten thousand heralds running to meet the immediate urgency of the perishing millions of unevangelized lands.

THE HOME MISSIONARY PURPOSE.

But it will be asked: Is there not also a distinctively home missionary idea which has its serious responsibility and its commanding power? Most certainly there is; and upon its development in an intense form the entire evangelistic work abroad is absolutely dependent. Of this important fact let us now take note.

The distinctively home missionary purpose recognizes the gravity of a special trust committed to us by God to care for those particularly dependent upon us: in our own households, our own neighborhood, our own town or city, and, on a broader scale, our own commonwealth and our own beloved land. It has its favorite scriptural mottoes: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel;" "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh;" "Repentance and remission of sins should be preached in his name among all nations, beginning," as expressed in King James's familiar version, "*at Jerusalem*;" "If I forget thee, O Jerusalem, let my right hand forget her cunning." This is the noblest form of patriotism thoroughly pervaded with the spirit of Christ. It emphasizes the enterprise, the heroism, the patience, the far-seeing wisdom of those who planted upon these Western shores the institutions of civil and religious liberty and who were willing to be themselves the "stepping-stones" over which others should walk who should build the statelier structures of the future. It remembers at what a costly price has

been purchased and retained the heritage in which we to-day rejoice, and it honors the men who cheerfully paid the price; bearing the good tidings along the opening path through the forests and beyond the lakes and the rivers, preëmpting the territory for Christ; founding Christian states; kneeling down upon the bare ground, sometimes upon the wintry snow, and consecrating the future sites of Christian colleges and seminaries which were predestined to educate missionaries not only for the yet newer Territories and States farther on toward the setting sun even to the Pacific Sea, but also in due time to the newborn Land of the Rising Sun beyond the sea. This is the spirit which magnifies, as it ought, the peculiar claims of dependent races committed here to the more highly-favored, taking upon the heart the red man of the forest, the freedman of the South, and the mingling peoples of other lands — European and Asiatic, these latter gravitating resistlessly, whether we will or not, toward this central land of promise — all suggesting the momentous question: How are all these races to be thoroughly Christianized and saved? With this question the home missionary spirit vigorously wrestles, with all the subordinate questions included: the grave problems of the hour — civil, social, political, economic, and educational; the relations of capital and labor; the methods of reaching and evangelizing the masses of our great cities; the perils from intemperance, from communism, from Mormonism. It enlarges into Collegiate and Education Societies, into Church-Building Societies, into New West Commissions. It branches out into more approved methods of Sunday-school work, into normal Biblical training, into Societies of Christian Endeavor, into more systematic and efficient plans for evangelistic effort. It keeps planting new educational institutions, while broadening and strengthening those already established. It is fertile in ingenious expedients and wise experiments, all the time with clear discernment and courageous purpose pushing on in one direction; namely, the thorough Christianization of our own beloved land which, historically and providentially, as we fully believe, is leading the nations of the earth.

Here we are by divine appointment upon this Western Continent at this critical hour in the world's history, either to maintain our standing-place, — Christian "Liberty-enlightening the world," — to broaden and deepen our power, and to move on to our grander future, or we are to weaken and disintegrate; grow narrow, selfish, and self-indulgent — godless and accursed at length; to go down into a night which shall darken the world for centuries. As to which destiny shall be ours the home missionary idea has a clear conviction wrought into a resolute purpose, ever emphasizing its ringing motto: "As goes America, so goes the world." This is a most inspiring idea and one upon which, rightly interpreted, the foreign missionary work is more dependent for its wisest and most permanent results than upon any other. And this for two reasons: —

HOME MISSIONS HELPING FOREIGN.

1. The foreign missionary work, as soon as it is established abroad, becomes in the most literal sense home missions and therefore looks to the development of the work in our own land largely for its inspiration and guidance.

The problem in Japan to-day is this: How shall Japanese Christians be trained to accept the responsibility of their own institutions, sustain them, enlarge them, and so thoroughly develop their own self-supporting and aggressive home missionary work that they shall also develop a foreign missionary work for less favored people than themselves? There is a similar problem to be solved by the Armenians and Greeks of Turkey, by the Maratha people and the Tamil people of India and Ceylon, by the Zulus of Southern Africa, by the Bohemians of Austria, by the dwellers in old Castile and Aragon in Spain, and by the islanders of the Pacific. This is one of our most perplexing foreign missionary problems; namely, how to guard against too large pecuniary grants-in-aid, which shall foster a prolonged dependence upon foreign money and

weaken the spirit of native self-respect and honorable independence. Some mistakes in this direction have been made in the past. Some are probably still made. It is not an easy problem to solve in the midst of penury and sometimes under forms of governmental oppression of which in this highly-favored land of ours we can scarcely form a conception. This is the problem with which our missionaries and missionary boards are firmly, and it is to be hoped judiciously, grappling, and not without some success.

But they need strong, sustained, continuous moral support on this side of the ocean. It cannot be impressed too earnestly upon the Christians of America, especially upon those who represent the distinctively home departments of the evangelistic and educational work, not only that what we do here in this land we are doing before the eyes of all other peoples, but that largely, through what we do or fail to do, — through what we are or fail to be, — we are advancing or retarding the distinctively home missionary work of every land beneath the sun. Particularly must we remember that the type of Christian character here trained — with its methods of thought, of activity, and benevolence — is felt almost instantly all over the world. Any defection from the faith in any particular here will be followed by a more serious defection in Japan and India. Any new enthusiasm and success in Christian endeavor or Christian attainment here will rise into new life in Ceylon and Madura, in Cesarea and Marash, in Osaka and Kioto. We want noble Christian colleges at Harpoot and Aintab and Marsovan, at Ahmednagar and Pasumalai and Jaffna, at Amanzimtote, as well as at Tientsin and the "Sacred City" of the Mikado's empire. Amherst, Williams, and the rest in the East; Oberlin, Olivet, and the rest in the Interior; Beloit, Northfield, Grinnell, and the rest in the West, must give us the models. We want an absolutely perfect home missionary society in Eastern Turkey, in Central Turkey, in Western Turkey, in European Turkey, in Western India, in the district of Madura, in Southern Africa, as well as in Northern China and Japan. The Iowa Home Missionary Society, all the State Home Missionary Societies, West and East, must give us the example. Perhaps they are doing it. It is certainly their noble endeavor.

But before perfect home missionary societies and model self-supporting churches and educational institutions can be generally reported from the foreign field, the leaders and the founders, and to a large degree the resources, must come from these Christian lands.

2. This, therefore, is the second point which illustrates how "hard," for the present generation at least, the work abroad must dependently "lean" upon the work at home. It is the imperative call, every year increasing in significance as the foreign field extends and deepens, crying for laborers not only multiplied in number but more thoroughly equipped and for enlarged means to make these laborers most efficient — a perpetual summons to every department of the home service, through churches and Sunday-schools; through more energetic labors in the city and in the country; by the more thorough evangelization of the West and the South; by strengthening Christian institutions of learning and filling them with a fervid missionary spirit to furnish an unfailing supply of faithful consecrated men and women who know their message and whose whole souls are aglow with the longing they have to preach Christ and train others to preach Christ to the perishing millions of our own generation anywhere and everywhere whithersoever the Lord shall lead the way.

It is not strange, therefore, that the home missionary spirit, particularly in its intense form, is found among those most distinctively connected with the upbuilding of the kingdom of Christ in unevangelized lands. How Christian America looms up to the vision; how it abides in the loving hearts of those who occasionally unfurl the old flag over their missionary homes and schools in other lands, they only who are there can testify; and they need all their flags and all their languages to do it.

THE INTERCHANGE OF MISSIONARIES.

It is a significant fact that among the most enthusiastic representatives of the missionary service abroad are the sons and daughters of the missionary field at home; also, that some of the most faithful laborers at home have been trained on foreign shores, having been obliged, on account of the health of themselves or their families, reluctantly to return to their native land. What should we do just now for the urgent Bohemian work in Cleveland and Chicago were it not for the men, our beloved Schaufler and Adams, who received their special aptitude for the work in Bohemia itself? Is there a more laborious pastor, more true to the home missionary and educational work of this goodly State of Iowa, than he whose name we forbear to mention, whose heart still burns with the same inward foreign missionary fire which wellnigh consumed him, as he was compelled to leave his chosen field in Central Turkey?

Does any one doubt the fitness of the well-known son of one of the early missionaries to the Hawaiian Islands, to be the emphatically "live" head of an educational Institute for Freedmen and Indians at Hampton, Virginia? And where should we appropriately look for a daughter of one of the pioneer missionaries to the Dakota Indians, who himself went through the tragic history of the Minnesota massacre twenty-four years ago, who was long one of the veterans of the Northwest, — honored and beloved by all, — who is to be ever remembered as the author of "Mary and I," and is now represented by the activity of energetic sons and daughters upon the same Indian field — where, we ask, *should* we appropriately look for one of the daughters of such a man but upon the borders of Mongolia, in Northern China?

Some of us do not forget that two of the foreign missionary graves in the little cemetery in Erzroom, Eastern Turkey, are those of two of the daughters of the home missionary Northwest — one from Illinois and one from Nebraska; also that from Illinois went forth one of our now veteran missionaries in Western India, attended to-day by a son and daughter in the same field; that one of the pioneers, now one of the veteran missionaries to the Micronesian Islands, — represented to-day by a missionary daughter in Mexico, — was ordained thirty-five years ago at Denmark, Iowa; while time forbids special mention, in addition to those who have "fallen asleep," of a long list of active missionaries, several of them recently appointed, the sons and daughters not merely of Illinois and Iowa but of Wisconsin and Minnesota; of Nebraska, Kansas, and Missouri; of Texas and California. We shall none of us forget that the solitary grave near the Sabi River, of the pioneer of our East Central African Mission, is that of the beloved Pinkerton, of Ripon College and Chicago Theological Seminary, and that the solitary grave at Bailundu, of the pioneer of our West Central African Mission, is that of the equally beloved Bagster, of California. Surely if there be any instrumentality which those specially devoted to the foreign missionary interest should preëminently cultivate, as related to the pressing needs of the work abroad, it is the most vigorous development of every department of the missionary work at home.

THE FORWARD MOVEMENT.

The hour has now come when these two interests must move on not only simultaneously, — each pressing forward in its own distinctive purpose and each encouraging and supporting the other, — but also with redoubled earnestness and zeal, with a largely increased force, and with a united front, determined on a common victory.

It is the hour for a far broader and more thorough missionary movement as related to the whole world and to the responsibility of the present generation than has hitherto been known in the history of the Church. In this movement all Christian peoples should be in fellowship, working together harmoniously with singleness of purpose, and in it this country should not only not allow itself to be surpassed by any other but should

resolutely lead the way. Toward this definite end, therefore, the entire home missionary development should be wisely and efficiently directed, — not aiming merely for what may be attained in years to come, perhaps in the twentieth century, a signal foreign missionary advance, after this country has become thoroughly Christianized, bidding Japan in the meanwhile to wait, and China to wait, and Africa to wait (a most specious delusion), — but aiming rather for this broader work the wide world round, under the pressure of the same urgency which impels the work at home. As suggested by Professor Phelps, quoting in part from Lyman Beecher, we may say with a slight verbal alteration, as related to both departments of this one sublime enterprise: “Every day is a day of crisis. Every hour is an hour of destiny. Every minute is ‘the nick of time.’”

Should we try to push the home work to the neglect of the foreign, the home work will be narrowed and weakened. Should we try to push the foreign to the neglect of the home, the foreign will soon cease to be. The two are one, provided they move on in their right mutual relations appointed by God: (a) primarily, fundamentally, and pervasively, the endeavor to proclaim Christ to the utmost of our ability in our own time among all nations; (b) instrumentally, subordinately, but intensely as a special personal trust, the complete Christianization of our own land, reaching to every nook and corner and to every soul. Thus only shall our beloved land become a royal diadem in the hand of the Lord, when at the same time, held in the same hand, each reflecting glory on every other, all needed in their harmonious beauty for the perfected glory of the King, there shall shine with undimmed radiance not only redeemed America, but also redeemed India, redeemed China, redeemed Japan, and last perhaps but not least resplendent, coming out of great tribulation, redeemed Africa — all to the praise of the one Lord who at length “shall see of the travail of his soul, and shall be satisfied.”

Standing upon this commanding eminence to-day, whence we look across the continent in both directions to both oceans, and across the oceans to the other two great continents, recognizing the whole as our sacred trust committed to us, according to the measure of our privilege, for the salvation and service of the men of our own generation of all peoples and tongues, we rejoice in declaring our unfaltering adherence to those truths, always old and always new, which as the “faith once delivered unto the saints” constitute “the power of God and the wisdom of God.” Recognizing our one necessity the salvation of a lost, perishing world, our one deliverance the crucified and risen Christ, our one commission the gospel of reconciliation by us received to be communicated to all, our one responsibility personally to bear the good tidings to the utmost of our ability to the ends of the earth, and our one opportunity the present earthly life, we bow our heads to receive our one anointing, “the baptism of fire and of the Holy Ghost.”

CONSTANT FACTORS IN THE MISSIONARY PROBLEM.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting at Des Moines, October 6, 1886.]

GOD and his truth alone are unchanging and unchangeable. The touch of weakness and the law of change are upon every human deed and plan. Nations run their course and cease to be. Institutions rise and dominate the times, and then decay. Life and thought assume a thousand different forms according to the hour and place, and at length cast them all aside without regret. The passion for the Holy Land burned deep and strong in the hearts of the people of Europe during the eleventh and twelfth centu-

ries; but ere the thirteenth century was gone, the impulse had exhausted itself, and the nations turned with one consent to other thoughts and deeds. North and South were words of power and terms to conjure by for many a year in our history, and in the shock of battle the ideas which they embodied fiercely grappled, and through four desperate years tested their mutual strength. But what mean they now, and in whose pulses do they make the faintest stir? History and experience abundantly confirm the poet's thought:—

"New occasions teach new duties; time makes
Ancient good uncouth;
They must upward still and onward who
Would keep abreast of truth."

It is not unreasonable, therefore, to inquire whether seventy-six years of foreign missionary history have left matters just where they were at the beginning, and to define anew to ourselves the conditions and aims of our great work. The questions that arise are such as these: Why do we still maintain our missionary work in heathen lands? What are the motives that draw the young men of our times to this self-exile and arduous service? Are the unevangelized nations in such need and danger as they were thought to be when our work began? Have we the same message of salvation which the leaders in the cause burned to proclaim? Is it our effort still to save the souls of the present generation of the heathen world, or has some broader object replaced this aim?

When Paul stood on Mars Hill, in Athens, and for the first time spoke the gospel message in that centre of Grecian culture, amid the quick-witted and inquisitive people gathered there, he was neither abashed by the place and people nor was he forgetful of his high theme. He does not scorn the culture and beauty around him, neither does he feel oppressed thereby. Conscious of it all, sensitive to its charms, he still penetrates beneath it all to the spiritual blindness and death which make even these cultured Greeks in their famous capital weak and full of despair. And he boldly utters the truth as it is in Christ Jesus, which is able to give to these Greeks true manliness and eternal life. Their spiritual need is desperate, and he brings the one true remedy; and this is the majesty and power of his address. He does not offer them culture; they have enough of that, and more than they can use or preserve. He does not teach philosophy; the wrecks of countless systems of philosophy lie all about him, and its weakness as a source of human redemption is proved a thousand times before his very eyes. Neither does he propose political or social or economical reforms; they need all these, it may be, but they have far deeper and more immediate needs. They pay scrupulous homage to all the gods, and even build an altar to the unknown God; and yet they are destitute of the spirit of all acceptable worship. They define virtue with nice exactness, and praise it in glowing words; while nameless abominations defile their homes and their thoughts. They smile at the delusive hope of immortality at the same time that their souls long and cry out for this great gift.

Straight as an arrow his thought speeds its way to the one great need of those souls and of that nation; and he declares to them the living, eternal God, known to all as Creator and King, and *as such* claiming their worship and love; the universal duty of immediate repentance; and the coming righteous judgment of the world by its crucified, and now risen, Redeemer. It is the heart and principal truth of the gospel that thus for the first time resounds from the heights of Athens, and goes forth thence through the wide spaces of human life on all continents and in all time as God's unspeakable gift to men. The example is commanding and the lesson plain. In its light we shall find an answer to the questions we have raised.

I. What do the unevangelized nations of our day need at the hands of the Christian world? This is our first inquiry.

It may be said at first thought that they need many things and different things. The peoples of India and China need one thing; the undeveloped peoples of Africa and Micronesia need something very different. It is impossible to speak of all unevangelized nations together; their situations are so entirely unlike. Here in China is an old and diversified civilization which makes everything in the Western World look new and untried; there in India are religions and philosophies that antedate Socrates and Pythagoras as well as the gospel; while in Africa we see a primeval barbarism and an unlettered heathenism which offer no elements of noble life and manners. It is impossible to speak in one breath of all these peoples.

The view is plausible, and so far as the answer goes it possesses weight. The differences named exist, and in the study of missionary agencies and methods they must be taken into the account. But this does not tell the whole truth. Despite her great history and wonderful civilization China is not a happy and prosperous nation; notwithstanding her antiquity and luxuriant philosophies India has not found the secret of peace and of national power. A blight rests on the state, the family, the individual man; and hope is dead at the roots. No thought of God lifts up the soul; no sense of redeeming grace breaks the power of sin and renews the heart; no hope of a blissful immortality animates the life and exalts the character. This is the source of their weakness and misery. Confucianism, Buddhism, Brahmanism do not bless their devotees and cannot lead these great nations to their highest destiny. They are a preparation for Christianity in the same sense as the classic polytheism prepared its way and in no other sense. These systems have done all they can ever be expected to do, and still manhood dwindles and hope is dead. The inferiority of these nations, which every one marks, must be attributed mainly to their moral corruption and spiritual blindness. Their natural endowments are superb, their intellectual force unsurpassed. What they need is the tonic of a great faith, the inspiration of a new moral life, the illumination and breadth and uplifting power which the knowledge of God in Jesus Christ has always brought to men and to nations—precisely what raised up in degenerate Rome a new race of heroes—the martyrs and confessors who surpassed the noblest deeds of her kings and warriors.

It is not easy to suggest or conceive any radical difference in spiritual needs between the heathen who surround our missionaries to-day and those to whom Hall and Newell and Judson went forth early in this century, or those whom Paul found in the first century and described in his letter to the Romans. In point of moral ruin and alienation from the life and truth of God and exposure to endless woe because of sin, the unchristian nations of all lands and of all ages are alike and need the same divine grace and re-creation in the image of the living God. Diversities of culture, of social life, and of political development do not touch this deep and primary need of the unregenerate soul. The Hindu and the Chinaman in this are completely at one with the African and the Polynesian; the Romans of the first century, with the Turks and Armenians of to-day. The same moral nature is in every human soul, and without God every soul is lost and undone.

Without doubt, everywhere in the heathen world family life needs to be consecrated, and social life set to a new key, and better arts and industries to be introduced; but not one of these things nor all of them combined touches the deepest need. A new spiritual life, in harmony with the world without and with the native instincts of the soul within, that has tasted the grace of forgiveness and the sense of righteousness and the hope of immortality—*this* is the first, the deep, the fundamental need of China and India and all the Orient. And when Christ comes to redeem these peoples and to waken these dead nations to that glorious life, all else that they may need will follow his coming and spring up in his path. Those teeming millions do indeed need many things, but this is the root of their weakness and the ground of their wants; though all

things else were present, they must remain unblessed till Christ has come to redeem them from death and to lift them into his likeness and glory. Though all the features of our Western civilization were to replace the arts and customs that now prevail in these lands, if you have not first brought the healing of Christ's touch to their palsied hearts, you have not increased their blessings or set them in the paths of peace.

Study the problem in Africa, where a totally different phase of heathenism presents itself. How shall these rude, unlettered tribes escape from their barbarism, shake off their earthly fetters, lift themselves up to the thoughts and manners of a worthy social and national life? What does Africa need most of all to lead her out of her barren, unstoried, unprogressive past into the paths which Europe entered a millenium since, and along which she now marches, the leader and inspirer of the modern world? Plainly she needs training and development of all kinds and degrees, and varied contact with the civilized nations. This goes without saying. But this is not all; it is not even the principal thing. Obviously the deepest and greatest need of Africa's millions is the knowledge and worship of the true God, the divine touch and healing of Christ's great salvation. That will make *men* and *patriots*, *scholars* and *gentlemen*, of these savages; that will make *cities* and *states* and great *nations* of these rude tribes; that will fill the continent with happy life and with high thoughts, with the stir of peaceful industries, with song, and manful speech, and the voice of praise, as Europe and its air have been full and vocal with the noblest human life through many centuries. The greatest weakness of Africa and the heaviest clog to her growth is the same that we find in India and China. It is a lost world groping in darkness and sin, and sinking down in despair. Steam and electricity, the Western sciences and arts do not hold the secret of her future. *Christ* is the Redeemer of Africa as of every human soul, and his is the only voice that can break her slumbers, his the only hand that can lift her up and make her stand. Let European colonies and trading-posts spring up along every river, in every valley, at every port; send steamships far inland on river and lake; build railways from the desert to the cape, from the Atlantic to the Indian Ocean; connect every tribe and kraal by telegraph with Paris and London and New York, and if Christ has not gone before you to call African manhood to life, you have brought no real and permanent blessing to that dark land. Dead lies the continent, as the son of the widow of Nain on his bier, and for her there is nothing but continued death and silence, till Christ shall come and lay his hand upon the dead and bid her live forevermore.

In civilized and in barbarous lands, in the Orient, in the mysteries of the "Dark Continent," in the wastes of the Pacific, the unevangelized world presents this one common aspect of moral ruin and exposure to everlasting death to stir our compassions and awaken our love. Beneath all differences, in spite of all diversities, these hundreds of millions of souls alike lie in bondage and condemnation because of sin; they groan and sigh, they live in darkness and die without hope; they grovel in iniquity, they revel in cruelty, they sink down in despair. A strong man armed guards the citadel of every heathen nation and of every unregenerate soul, and until a stronger than he shall come to take away his arms and deliver his captives, their thralldom and woe remain.

II. What has the Christian Church to give to the unevangelized nations? This is our second inquiry.

There is a certain self-satisfied pride which leads us to think that these people need everything that we can give them. But a wiser thought corrects this view. God has appointed to every nation the bounds of its habitation and the measure of its service, and he has not fitted all people to render the same service or to run the same career. European life has received a distinct contribution from each of the principal nations, and is the richer for these varied gifts. England has not furnished all, France has not served alone, Germany has brought her own peculiar share. And this is evidently the divine order.

The non-Christian world does not need everything that is peculiar to us, but that one thing which is the root and spring of the best human life in the earth. What Paul had to give to the cultured Athenians, what Augustine had to give to the savage English, that we have to give to the cultured East and to the barbarous South. Not our civilization and manners, but the root and prolific seed of the best civilization and manners which they can win; not our forms of life, but that Christian faith which has inspired our growth and guided our steps and led us up to the place of privilege and power we now possess. These nations will take on their own civilization when their time shall come; and if it is grounded in Christian sentiment, it will be a new and glorious fruit, a positive contribution to the wealth of the world, even though it differ at many points from ours.

Were it possible for us to impart our science, our industries, our social customs, our schools and press and railroads and telegraphs, and to induce China and India to adopt them all, if this went first, and if this were all, the work would be worse than in vain. For these are not *our* best gifts or chief glory. If these nations had everything of this kind which we possess and still clung to their false faiths, their people would not be blessed, their homes would not smile with peace, their life would not lay hold on great objects and lift itself up to the full stature of a true manhood. Their peerless culture and art and political genius did not save ancient Greece or Rome; these things are not the secret of our strength or the nourishing heart of our civilization; they have no power to save lost men or the lost nations to-day.

It is a new spiritual life that is needed, — the new man in Christ Jesus, — out of which shall at length arise the new heavens and the new earth wherein dwelleth righteousness. Let that glorious reality lay hold on the men and women of Africa and India and China, and the grace of God in Jesus Christ become incarnate in a thousand cities and in countless homes, and the end for which we toil and pray and wait will come as surely as the day succeeds the night. Not an Americanized China and Japan, not an India or Africa wearing the livery of European life; but a Christianized China, a regenerated Japan, freely assuming their proper powers and qualities in the civilization of the world and yielding the rich harvests of everlasting life; an Africa rising from her dark thralldom in the name of the Lord and putting on the robes of her beauty and the armor of her strength in forms and degrees all her own, and pouring her rich tribute into the treasury of heaven. What the Chinese Christian civilization will be, no man can yet tell; something new in the earth, rich, expansive, enduring; in coming time and for the Oriental world, the peer of all that England has been to the West for a thousand years. The life and manners, the institutions and literature that shall flourish in Christian Africa lie beyond conjecture; but in their time and place doubtless they will prove to the full as sweet and noble, as free and full of light, as those which Europe boasts: a new, consummate fruit of time to the praise of God and the joy of the whole earth. And both will be glorious chiefly because from them the courts of heaven are filling with the world's *one* treasure — redeemed human souls.

This is all very familiar, and yet it needs to be repeated and understood and heartily believed by every generation of the Church, lest unconsciously the original and divine aim of our foreign missionary cause slip out of mind, and our thoughts be turned to some inferior or impossible task. *We do not attempt to do everything desirable* for those to whom we minister, but that one thing without which nothing else to purpose can be done. The millions in heathen lands, one by one, need salvation from sin — the personal gift of the personal God to every soul that believeth. This is the first need; around this result gathers the interest of God and angels and eternity; and it is to this end, and strictly to this alone, that our Christian effort is to be addressed. It is not for a moment denied that society needs to be reformed, family life to be purified, the state to be rebuilt; Christ's life must ultimately penetrate and fill and re-create the whole

world of human life and action, and all these things will follow the Christian faith. But the regeneration of the individual soul is the necessary condition of all this blessing, and is the primary aim of the gospel.

There is obvious and abundant need in every mission-field, in every heathen land, of all the light and help that schools and learning and science can yield; and the gospel leads directly toward them all, and in no small degree requires their presence and aid in order to its own permanence and power. But this is not the fundamental or primary need in Japan or China, in India or Africa. That spiritual life and inward renewal which leads on to these and to all precious fruits of human living, and which alone can sustain them in vigorous and expansive life — this is the deep, great need of the nations. And the knowledge and reception of Christ as he is revealed in the gospel alone can work this glorious transformation. The great universities of England and the Continent and the civilization that has flourished around them were not planted and fostered there by the foreign agencies which at first made these peoples Christian; they grew up out of the Christian life and thought of these peoples as their natural fruit.

A fully developed Christian civilization equipped with all the facilities of our modern Western life, or their equivalent, is most earnestly to be desired for every people on the face of the earth. But the aims of the Foreign Missionary Society cannot wisely include all this. The result is slow and long to reach; it is also of necessity the outgrowth of a people's life and cannot be transplanted bodily from abroad. Ours is a simpler, but also a nobler, office — to plant the seeds of a new spiritual life and nourish their growth to a self-perpetuating and ever-expanding power; to lay the foundations on which an age-long and prolific life shall rest secure and strong; to make possible for China and the East, for Africa and the South, and for the islands of the sea, the peace and light and strength and blooming beauty of the foremost life in Europe and America to-day.

If then we mean to succeed in our missionary work, if we would touch the needs of a lost world, and work where our efforts, under God, will tell the most, we shall make it our leading aim, always and everywhere, to bring the power of Christ's words and name, unmodified by human speculations, unshorn of a single truth, home to the souls of sinful men as the only hope of salvation; like Paul we shall determine to know nothing among these nations save Jesus Christ, and him crucified; we shall judge the wisdom of all plans by their adaptation to this end; we shall measure all success by its relation to this result.

The cry that touched the hearts of the young men at Andover in 1810, and drew them personally to attempt the task of evangelizing the world, still fills the air and rises now from every continent and nation and family of the earth. No change has come upon that world of darkness and death which so moved their compassion and fired their zeal; nay, the nearer view has deepened in every mind the sense of its present ruin and unspeakable need. The urgency of this call is unrelaxed; the time within which our efforts in their behalf can avail is swiftly passing, and "the night cometh in which no man can work." The gospel is still the sovereign and only remedy for the sin of the world. And there never will be any change. Progress, growth of knowledge and experience, new science, new times — none of these things can even touch or change these fundamental facts of the soul and of the moral order of the world. The Christian people of this age are debtors to the present generation of the heathen world to give them the very grace which has renewed our souls. And this sacred debt will bind every regenerate soul until time shall be no more. Not to spread modern science, not to preach the culture and philosophy of the West, not to reproduce our arts and industries, our social and political institutions; oh, no; but to herald the world's Redeemer to the souls and nations that are perishing in sin, to spread everywhere that new spiritual life in Jesus Christ which regenerates the heart of man and re-creates society and makes new heavens and a new earth.

Upon this basis, with these aims, ministering to these needs, this work has gone on from its beginnings with a steady growth until it has reached its present magnitude and promise. The seven foreign missionary societies at the opening of this century have grown to a full hundred, the missionaries in the field have multiplied from a few score to more than three thousand; the populations accessible to the gospel, which then could be counted by the hundred thousand, are now to be reckoned by the hundred million. Madagascar, the Sandwich Islands, the Fiji Islands have been Christianized within this century. Japan and India and Turkey and Persia seem to be upon the eve of this Christian transformation. Scarcely a nation or island on the globe which the missionary with the Bible in the speech of the people either has not already visited, or may not enter if he will. No century since the first has witnessed such an advance, and the movement hastens with every year. But the justification of our work and the motives to its more zealous prosecutions are drawn but in part from these outward tangible results. There are eternal issues which outmeasure all earthly computations, and which give an infinite meaning and worth to all that we attempt. It is from these incomputable but most real aspects of the case that all the stronger and more enduring motives to the great work are drawn. The bearings of what we do, or fail to do, on the eternal destinies of such multitudes of our fellow-creatures are what supremely touch our hearts and move our wills. It is much to be able to point to evangelized Madagascar, to the Hawaiian Islands sitting in peace amid the Christian nations, to the rising of Christian schools and churches and literature in the great nations of Asia; and these are genuine results of our work. But there is a higher and transcendent end which Christian missionaries pursue, from which they draw their inspiration and their power: through their agency countless souls have been redeemed and brought to everlasting glory. And it is this quest of human souls, this ministration of eternal life, which touches Christian hearts and steadily reinforces all this work.

Jesus Christ is the King of glory, not because he blesses and enriches man's earthly life, but because upon the cross he has purchased eternal redemption and opened the kingdom of heaven to all believers. And our work gathers meaning and power from the scenes in Gethsemane and on Calvary, and its full results can be measured only when the light of eternity falls upon the deeds of earth and we know the reality embraced in the glowing promise: "And they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God."

MISSIONARY COMITY.—METHODS AND MEANS FOR CARRYING FORWARD THE WORK IN THE FOREIGN FIELD.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting of the American Board at Des Moines, October 6, 1886.]

INSTEAD of another elaborate paper on some missionary theme it has seemed best to the Prudential Committee to present to the Board some of the practical questions now under discussion in mission circles, with special reference, however, to our own work.

MISSIONARY COMITY.

1. In reference to a division of the unevangelized world among different missionary societies. Such a division has been proposed in order that no part of the world be long neglected and that proper comity be observed among different societies. Hitherto each missionary organization has selected its own field, with comparatively little reference to others. The vast unoccupied portions of the globe have offered ample

scope for all, and questions of comity have only come up of late in a few of the more inviting fields.

The American Board from the first, when almost the whole world was open to its choice, has studiously sought to avoid complications with other Boards and to have opportunity to carry out its own methods of work by taking countries or sections of countries not otherwise occupied. More than once it has withdrawn from fields originally selected, on the coming-in of other agencies adequate to care for them, and sometimes at the sacrifice of no little time and effort. Thus in China it withdrew from Canton and Shanghai, in favor of the Presbyterian Board, and surrendered its interesting work at Amoy to the Reformed Church. It did this that it might have a free field to the North; sent the first American missionary to Peking and established the North China Mission. On the withdrawal of the Presbyterians from their formal connection with the Board in 1870, the field was divided by surrendering, with the single exception of the Dakota Mission, entire missions to the Presbyterian Board.

So in the establishment of later missions — as in Japan, Mexico, Spain, and in Africa — we have selected regions not occupied by other societies. If the wisdom shown in selecting certain localities has led the agents of other societies to follow us and in some instances to anticipate our plans, it is no fault of ours.

Having been early in the field and taken our full share of the unevangelized world, we have no special interest in any new distribution, only to cultivate, if possible, what we have already in hand. The best way for us to avoid complications with other societies is to do our own work so well as to furnish no just occasion or favorable opportunity for another society to intrude. Failing of this, we must either surrender entire missions or submit to the annoyance of seeing others come in to reap where we have sown and to introduce methods often at variance with ours, as in regard to the salaries of native agents, the aid to be given to schools and churches, and questions of church polity. With the enlargement of missionary operations through other societies, old and new, it is becoming more and more necessary to guard against such embarrassment. But while we expect no consideration from Roman Catholics and have had our trials with Ritualists in the Sandwich Islands and in India, and recently with a few Baptists in Turkey, we are confident that our rights will be respected by other societies if we properly occupy the field we have marked out for our efforts.

ENLARGEMENT OF THE MISSIONARY FORCE.

2. This brings us to the gravest question of the hour: How shall the missionary force be enlarged to meet the demands of the fields we now occupy? This question has been before the Board several times of late, but still waits an answer. At the Annual Meeting in Portland four years ago a careful analysis was made, showing the population in each country wholly dependent on the Board for the message of life, numbering in all over one hundred millions of souls. An estimate was made of the men and women required for the early evangelization of the entire field in accordance with our recognized methods of carrying on foreign missionary work. An estimate was also presented of the expenditure necessary for the support of missionaries, for the raising up an efficient native agency, and for such grants-in-aid as might be truly helpful to the establishment of Christian institutions. The call was for a threefold increase of men and means to make up a force of 450 ordained missionaries, 75 physicians and laymen, and from 300 to 350 unmarried women to act as teachers and to engage in special evangelistic effort among their own sex, and for an annual expenditure of two millions of dollars.

This was the call: three ordained missionaries on the average in the principal mission fields of the Board to every half-million of souls, and a less number for other fields. Not that a larger force could not well be employed; not that the result would

not be reached more readily by a larger expenditure of men and means; but with due regard to the demands of our home work and the marked difference in the methods pursued at home and abroad, the figures were put as low as possible consistently with a reasonable hope of success.

Four years have passed and practically no addition to the working force of ordained missionaries has been made, while the necessities of the work have become more and more urgent, till some mission-fields are in imminent peril; two missions, Spain and Austria, reduced to a single man each, and in the Turkish Missions several stations, each containing a population equal to that of Nebraska or Minnesota, left to be cared for by a single missionary, with the help of a handful of native pastors and preachers. Then there is the Maratha Mission, with its four millions of people, its effective force reduced to eight men, having already lost nearly one third of its best-cultured and most promising field for want of men to hold it, and now in danger of another great loss for the same cause. And there is the Japan Mission weaker to-day than four years ago, with all its splendid success, hoping this very year to add fifty per cent. to its church membership and yet helpless to hold the territory it marked out for its field at the outset and which it held for years practically alone. No better field was ever before open to missionary endeavor; in none have more striking results been accomplished. In our failure to reap the harvest we must rejoice in the coming of others to supply our lack of service. No rules of missionary comity should stand in the way of souls perishing for the bread of life; but there is room for all — instant need of double the force of all the evangelical societies in this critical hour when the religious destiny of thirty-five millions of the human race is to be determined for centuries during the next ten or fifteen years.

Considering the immense work to be done, the leadings of divine Providence, the signal blessing of God on efforts put forth, must we not say with Dr. Duff that we are as yet only “playing at missions” instead of resolutely grappling with the problem of a world’s evangelization? Does not the grandeur of the subject and the magnificent results accomplished somehow bewilder us and make us overestimate the value of our labors and content ourselves with too low a measure of duty and privilege as stewards of the bounty of God?

What shall be done? Shall we give up some of the missions and concentrate our forces? Shall it be the older missions, sacred with the memories of sainted men and women long enshrined in the love and prayers and sacrifices of the friends of missions? Shall we give them up now that they are making progress as never before and giving signs of an early and larger ingathering? Shall it be the missions in Papal Lands, where, recognizing the great body of Christian truth held in common with us, our aim is to illustrate by living Churches of Christ the lost simplicity and purity of the gospel and so help a decayed Church to an internal reform by which the burdens of ecclesiasticism shall be thrown off and the holy Catholic Church be redeemed from its bondage? Shall we begin with Mexico, where at last we are seeking to show love to our neighbor? Shall it be the mission to Austria, so signally blessed of the Head of the Church and rendering such help to the evangelization of the Bohemian population of Cleveland and Chicago, and one day to change the religious character of a large part of the immigration to our shores? Shall we close the new missions in Africa, opening with such promise, and a means of fulfilling a little part of our obligations to the Dark Continent? Where shall we begin? Rather shall we not prayerfully and earnestly attempt to do the work which God in his all-wise providence has laid upon us?

The next question in order is “How shall this be done?” An estimate has been given of the limited force of men and means required from this country in the expectation of relying largely on the coöperation of a duly qualified native agency. Such an agency to aid and eventually to take up and complete the work begun from abroad is of

vital moment to the success of the entire enterprise. This at once suggests the nature and scope of our educational efforts.

THE WORK TO BE DONE.

3. But here we may pause to ask what precisely is the work to be done. The methods and agencies employed will be determined largely by what is regarded as the ultimate object of missionary endeavor — whether it be the conversion and Christian nurture of individual souls or whether to this shall be added the establishment of Christian institutions; whether it is the gathering of such as shall be saved from the great mass of mankind, or the establishment of the kingdom of God upon the earth.

On the first plan, as suggested, the object may be the gathering of a few only out of the great mass of mankind, or it may be the success of the gospel to such a degree that at last all men of all the races shall as individual souls accept of Christ as personal Redeemer and Friend. Regard is thus had to the distinctively Evangelistic work to be accomplished in the saving of men from sin and its consequences here and hereafter. Their temporal welfare, the social and moral elevation of the people or of the race, is regarded, if regarded at all, as of little moment in comparison with the one supreme purpose and therefore does not fall within the proper province of a missionary society. Men are sent out to preach the gospel. Christianity is to train men for heaven, and not for the earth. For the common people education is to be limited to an ability to read the Scriptures of divine truth; higher education is to be given only to such as promise to become helpers to the missionaries and is limited to such studies as will enable them to make known the gospel message. The one thought of the missionary and of native agents is the saving of individual souls. All missionary work moves thus on a single line and reaches men on the spiritual side, and its success is measured by the number of individual souls saved and transferred from a world that is hopelessly wrecked and stranded in sin.

On the other plan the supreme object is that the world and not simply individual souls may be redeemed. Individual souls must first be won as the means through which the new divine life is to work with its renovating power, taking possession of the whole man — not simply of his spiritual nature but of his intellectual and social natures as well, awakening to the new hopes and aspirations of the children of God. Individual souls won to the truth must be gathered into living churches of Christ, each soul and each church becoming a centre of life and light in the midst of the surrounding darkness and spiritual death. This is the first stage of missionary work. Then follows the establishment of institutions for Christian education suited to the peculiar necessities of each people, including their exposure to the demoralizing influences of a corrupt secular civilization, but always looking to their entire life and character. The Church and the school are thus to be made the factors of a new and higher civilization. The mind awakened to new life by the gospel is to be developed by education. The development of manly and womanly character is to compel the respect and regard of those that are without. Among ruder and uncultivated peoples the introduction of the arts, the improvement of everyday social life, the habitation of cruelty changed into the Christian home, — these fruits of Christianity shall confirm and illustrate the teachings of the missionary, and everywhere, whether in Africa and the South Seas or amid the highly civilized races of India and Japan, the changed life shall tell of that gospel which is the power of God unto salvation.

HIGHER CHRISTIAN EDUCATION.

In institutions for higher education a native agency is to be prepared to take up the work of evangelization begun, and in the very nature of the case only begun, by the foreign missionary. The masses of the people can only be reached by their own countrymen. The importance of the Christian training school at this stage of the mis-

sionary work cannot be overestimated. The gospel furnishes the vital ideas, but only well-disciplined minds can use them in demolishing structures of error and superstition, in clearing away the rubbish of centuries, and in building up new institutions necessary to a Christian civilization. None but thoroughly cultured and well-stored minds can grapple with the manifold forms of infidelity and error now flooding every land reached by Western thought. The time is past, though there never was such a time save in the imagination of ill-informed persons, when anybody will do for a missionary to the heathen; the best minds are required to meet the demands of this second stage in the missionary work, whether as preachers or as teachers of the men and women to whom in the providence of God is committed so largely the evangelization of their countrymen.

No more remarkable instance of the power of Christian culture, of the union of Christian thought and disciplined character as an evangelizing agency, is to be found in the records of the Church than in the story of the first great missionary enterprise of modern times, the coming of the Plymouth and Massachusetts Bay Colonies to New England. Who shall say how much of New England character and of New England influence upon the destinies of our country, are due to the one hundred university men that between the years 1630 and 1642 joined the colony of Massachusetts Bay — men who “had trod the banks of the Cam with John Milton and Jeremy Taylor”; who had shared in the best intellectual life of England with Howe and Owen, with Hampden and Sir Henry Vane? The missionary purpose is plainly set forth in the charters under which they came. These colonies came to subdue this country to Christ, to win individual souls as they had opportunity, and to establish Christian institutions over the length and breadth of the land. How well the first part was accomplished was evidenced by the early gathering of praying Indians into thirty churches within the bounds of the present State of Massachusetts. How well the second is accomplished let the Christian institutions of our land, from the Aroostook to the Golden Gate, and the development of this country in so short a period into the richest and soon to be, if not now, most influential nation upon the earth, bear witness. The essential difference between this first great missionary enterprise and those we are now carrying on is this: to the first was given but a limited number of heathen to be reached and an immense country to be occupied with Christian institutions. To us in these days is given immense populations and immense countries too.

In the history of these colonies and the splendid results accomplished we have illustrated the ideal factors of the missionary enterprise, the church and the college. The gospel and disciplined minds were then and are still the two factors in the missionary work. Most of the fields occupied to-day by the American Board have reached what we have termed the second stage. The church has been set up, the lives of believers are doing honor to the gospel; but the Christian college and the Christian seminary, notwithstanding all that has been done, are still to be supplied.

We come then to the following conclusions in view of the facts and suggestions now presented: —

In order to the healthful growth and success of the foreign work committed to us there is needed: (1) An addition of thirty ordained missionaries year by year for the next twenty years and a proportionate increase of medical and other agents, especially of devoted Christian women, to bring the working force up to the standard proposed. (2) An addition of \$75,000 a year to meet increased current expenditures till the sum of \$2,000,000 per annum is reached. (3) The special sum of \$100,000 a year for higher Christian education, including grants-in-aid for the establishment and support of colleges and seminaries for the raising up of a well-trained native ministry and of a well-disciplined body of men to be leaders in all departments of social life and Christian culture. With such increase of working force we may fairly hope to care for the

fields now in charge of the Board and, while adhering strictly to the well-recognized policy of leading our native Christians to the most vigorous and self-denying effort to help themselves, we may make them such grants-in-aid as shall secure the establishment of such Christian institutions as may round out and complete the missionary enterprise.

This, fathers and brethren, is the glorious work in which we are called to have part; in the spiritual renovation of a world that now groaneth and travaileth in pain, waiting for the manifestation of the sons of God. The one supreme thought is the fulfilment of the prayer of our Lord repeated throughout Christendom with little thought of its sublime significance, yet in wondrous anticipation: "Thy kingdom come; thy will be done on earth even as it is done in heaven;" when art and science, literature and philosophy, shall lay their tribute at the feet of our risen Lord, and when the social and political, as well as the religious, life of mankind shall bear witness to the transforming power of the gospel of Christ, and the kingdom of God be set up on the earth. How vast, how wide-reaching in its significance to the intelligent universe of God this display of the divine attributes on this little earth of ours may be, it is not for us to conjecture. Enough that angels have desired to look into it and that in the ages to come it may call forth our rapt ascriptions of praise and adoration. For the present let our watchword be: "The Lord of Hosts;" our inspiration the prayer of our Lord: "Thy kingdom come."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1885-86.

BY REV. N. G. CLARK, D.D., SENIOR FOREIGN SECRETARY.

[Presented at the Annual Meeting of the American Board at Des Moines, October 5, 1886.]

THE story of the year past is not one of remarkable events but of steady advance along the various lines of evangelical effort. There has been no enlargement of the field of operations, only an earnest endeavor to hold the ground already gained and to establish permanent institutions of the gospel. More could not well be asked of the limited number of missionaries, and more has not been attempted.

So far as known, but four missionaries out of over four hundred on the roll have been called to rest from their labors during the year: two in the midst of their days — Mrs. John S. Chandler, of the Madura Mission, while on a visit to this country, and Mrs. J. D. Davis, of Japan, while on her way hither, — both faithful in the days of their health and strength to the Master whom they served; and two from the retired list of missionaries in the Hawaiian Islands — Dr. Baldwin, of Honolulu, after fifty-six years of service, and Mrs. Lyman, of Hilo, after fifty-four. What changes were these devoted missionaries permitted to witness in the islands of the Pacific! What in the larger field of missionary enterprise! Four veterans, after an average of forty-six years each in the foreign field, have withdrawn from responsibilities of active service, though one, Dr. Elias Riggs, of the European Turkey Mission, cannot forbear lending a helping hand in another mission, where his declining years are cheered by the affectionate regards of a son and daughter. Two at least of the three others now in this country — Drs. G. W. Wood and E. E. Bliss, of the Western Turkey, and Dr. Baldwin, of the Foochow Mission — do not give up the hope of further opportunities of labor abroad. Mr. Sturges yields to the stern necessity of withdrawing from his apostolic labors in Micronesia to seek repose amid friends in California. Mr. Noyes has found his constitution impaired by thirty-eight years under the tropical sun of India, and is on his way home.

The Woman's Board regrets that the necessities of health forbid Mrs. Schneider to remain longer at the capital of the Turkish Empire, where Armenian, Greek, and Turk learned to respect and honor womanly character as they listened to the gospel from her lips. Mrs. Capron also is compelled to leave her work of love for the thousand women and girls of Madura brought under her personal influence.

Special reasons, greatly to the regret of the Prudential Committee, have led eleven others—including such devoted missionaries as Miss Porter, of China, and Mr. Perry, of Turkey—to withdraw from the foreign field. While we regret the retirement of so many tried and successful laborers, we are glad to report eight additions to the list of ordained missionaries, though fifty are imperatively needed and fifty were called for a year ago. The situation is becoming critical. There is a limit to what missionaries can do, and that limit has been reached and passed by more than one of the little company on the foreign field, till we have come to wait with anxious hearts the tidings that each new mail or telegram may bring from abroad.

MISSIONARY CHILDREN.

Mrs. Walker reports that she has disbursed for the needs of missionary children the past year, ending August 1, the sum of \$1,915.41, and received from various sources \$1,944.01. She has thus contributed not a little to the happiness and comfort of missionary children, at the Home and elsewhere, according to their peculiar needs. The endowment fund has now reached upwards of \$12,000, while the building fund for the purchase of the Home—still Mrs. Walker's private property—amounts to \$15,560. Mrs. Walker has secured the services of Mrs. Sanders, formerly of the Ceylon Mission, to assist her in her delicate and important trust.

It is greatly to be desired that the amount (about \$4,000) required for the purchase of the property be secured without further delay and that the endowment fund be raised to such a sum as may relieve Mrs. Walker from the burden of personal solicitation of funds—a task for which she has no longer the requisite health or strength.

THE MISSIONS.

The facts to be presented in this rapid review of the different missions will not fail to inspire every thoughtful mind with a new conception of the breadth of the field, the vast opportunities for effort still unimproved, and the signal blessing of God upon the efforts put forth.

PAPAL LANDS.

In Mexico the number of missionaries has been increased of late. It is proposed to open work in the state of Sonora, hitherto neglected by all evangelical agents. Mr. Crawford has been transferred from the Western to the Northern Mission, that he may conduct the new enterprise. Hearty expressions of regard were shown toward him by the native church in Guadalajara on his leaving that city, and he enters on his new work, a man acquainted with the language and with the characteristics of the people. While no abatement of effort is intended at Guadalajara and neighborhood, it has seemed best to avail ourselves of the greater readiness shown in the northern portion of the country to listen to the gospel message. Indeed, for the time and labor spent, no field gives more promise of early returns. The class of persons reached in the Northern Mexico Mission is neither of the poorest nor of the most degraded, but rather of the independent and intelligent from the middle class—better material for building up Christian churches than either the higher or the lower class would be.

The deputation from the Board that met the missionaries in both missions in conference at Chihuahua in April last was much impressed with the valuable work accomplished in both and with the promise for the future. Six missionaries and their families and three unmarried women constitute the missionary force of the

American Board in Mexico, a country neglected too long but now brought near and opened to us by railway facilities and increased commercial relations.

Mr. Gulick remains alone at his post in Spain, aided by faithful native pastors and preachers. Sufficient success has crowned labors in this field to make it evident to all beholders that Protestantism with its purer faith and simpler polity has come to stay. A larger measure of religious liberty followed a change of administration on the death of the late king. The outlook in this quarter was never more hopeful. The gospel is preached at ten central points along the north of Spain, from Santander on the west to the shores of the Mediterranean on the east.

The work in Papal Lands is progressing favorably. The earnestness and zeal of believers in Austria, the constant accessions to the churches, the spirit of self-denial shown in the support of religious services, are very cheering to the lone missionary in charge. So marked has been the advance of late, especially in securing halls for public worship, that the ecclesiastics, taking the alarm, have secured a revival of old restrictions on religious services. These humble believers in Bohemia compel the respect and esteem of all who know them by the purity of their lives and their unselfish devotion to the cause of Christ. This mission may well share in the generous regard of American Christians for the work accomplished as well as for the able and well-trained missionaries it has furnished for work among Bohemians in this country.

THE MISSIONS IN TURKEY.

In spite of some unfavorable influences the missionary work in the Turkish Empire was never more hopeful than now. It is not easy to realize the change wrought in the relations of the native churches toward missionaries. Distrust has given place to confidence and to a sense of common responsibility for the progress of the gospel. The conferences of missionaries with representatives of the native churches have been most helpful to both parties, and have inspired a mutual respect and regard of greatest moment to the welfare of the common cause. These conferences in many instances have been delightful seasons of prayer and Christian fellowship, bringing all hearts into closer sympathy with each other and with the one Lord. Differences of sentiment and of judgment are easily harmonized in such an atmosphere, and details of business become the means of giving expression to a warmer Christian life.

The Turkish government, far from recognizing the value of our work in awakening new enterprise and in elevating the social life of the people, seems more and more disposed to throw obstacles in our way. Local officials at a distance from the capital are more ready to withhold permission to erect needed school-buildings; colporters are arrested or forbidden to visit certain districts, or their books and papers are seized and retained as long as possible to prevent their circulation. Persecution of converts on the opening of work in new places is still instigated by local ecclesiastics, but is usually of short duration. Religious liberty, be it said to the credit of the Turkish government, is so far recognized as to make such outbreaks of brief continuance. It is only in the case of Moslems embracing Christianity that absolute intolerance is observed, and it is at the peril of personal liberty and life that a Turk becomes a professed follower of Christ.

The work throughout the Empire has suffered from the general depression of business and the utter want of hope of any improvement in the social and political condition of the country. Enterprising young men, especially such as have received sufficient education to enable them to realize the situation, are eager to flee to a more favored land. It is often hard to urge those who are indebted to the mission for their education and religious training to remain to aid in the evangelization of their countrymen. Frequent disappointment in cherished hopes and plans is the result, both to the missionaries and to the native communities in want of preachers and teachers. This

increasing poverty of the people, if such increase is longer possible, makes all efforts to develop self-support difficult, if not hopeless, and seems to indicate a longer period of dependence on aid from abroad if the work begun is not to be left to perish. Hope of better days deferred makes the heart sick. In the meanwhile a simple, earnest Christian life shown by many believers is an honor to the Christian name and is illustrating to all, Armenians as well as Moslems, the purity and genuineness of the Christian faith, and so preparing the way for its ultimate triumph.

It has been sad enough for these struggling evangelical communities to bear up under the burden of poverty, but sadder yet to be subjected to annoyances and divisive movements through agents supported and encouraged by a few Baptists in this country. Feeble communities have been divided; young men educated by mission funds to become preachers and teachers have been drawn away largely, it is believed, in hope of further free education in America or of larger salaries; the popular mind has been distracted and enemies to the truth made glad by divisions in the ranks of the Protestants. As the true character of these divisive movements becomes better known it cannot but be believed that they will be abandoned by those who, misled by specious representations, have hitherto encouraged them by their sympathy and support. Despite all the annoyance and the increased expense entailed on the Board, the evil has not been wholly an unmitigated one. Some tares have been sifted from the wheat, and proper instruction given on a topic hitherto neglected in view of the weightier matters of the gospel.

Notwithstanding these embarrassments, it is with no little satisfaction that we can report a growing interest in higher Christian education, a greater readiness on the part of the people to help themselves, and a clear conviction that the gospel and Christian institutions are the only hope for this life as well as for the life to come. One of the older missionaries reports his very decided conviction that the long-existing strong prejudice entertained by Greeks and Gregorian Armenians against Protestantism, or rather against evangelical Christianity, is giving way. Many incidents that might be reported indicate this; among others, a volume of sermons has been published in Greek by one of the bishops, to the sentiment of which very little exception can be taken, and the bishop expresses regret that ecclesiastics in the Greek Church do not profit by the example of other churches and give prominence to the preaching of the gospel in their congregations. Again, prominent ecclesiastics in the old Armenian Church are grateful for the labors of Dr. Wood and others in stemming the tide of infidelity that is rolling in upon the Armenian nation, while in that Church there are found few able to cope with it.

In European Turkey work was to some extent interrupted by the war and the excitement connected with the attack of Servia on Bulgaria, but opportunities were improved for medical service in the hospitals and for the wide distribution of the Scriptures among the soldiers. The friendly offices of the missionaries in time of need will not be forgotten. Special tokens of divine favor have been enjoyed by the high schools of this mission. Late events have not seriously hindered our operations.

In Western Turkey much time and thought have been given to plans for the establishment of a Theological Seminary adequate to the wants of the churches, but as yet no definite conclusion has been reached. At the capital more attention has been given to direct evangelistic work, and with encouraging results. Mr. Fuller, who is in the more immediate charge of this department, speaks of the "abundant evidence that the way is being prepared for future laborers by the rapid weakening and disintegrating of the old systems and beliefs which have so stubbornly arrested the progress of the truth in the past. Indeed the agents at work in breaking up old errors are as active as we can desire. It is now only a question of occupying ground providentially prepared for us. Our most serious disappointment comes from finding means and laborers want-

ing even to sow the seed in all the fields so wonderfully made ready for us. There can be no doubt that freedom of inquiry, and interest and frequency of discussion in regard to evangelical truth, as well as the variety of means and opportunities for reaching inquiring and awakening minds, are multiplied much more rapidly than our means of meeting this demand."

A new era seems to have dawned upon Smyrna, long regarded as one of the most difficult fields. The Greeks of this city have become interested as never before; large audiences assemble to hear the preaching of the gospel; meetings for conference and prayer are characterized by singular earnestness and spiritual fervor.

Two new experiments in higher education have justly attracted a good degree of interest: one, the introduction of an industrial department into the High School at Bardesag to enable worthy young men to defray a part of their expenses for education and to train them for some useful trade. The expenses incurred for this branch of work have been met by a generous gift of E. W. Blatchford, Esq., our honored Vice-President, who, on a recent visit to Turkey, was struck with the opportunity for valuable work of this kind. Further aid is required to test the success of the enterprise. The other experiment was the removal of the Girls' School from Bardesag to Adabazar, on the pledge of the native community to meet all the expenses of the school except the salaries of American teachers—a pledge thus far nobly fulfilled. This is the first instance of the kind in the Turkish missions and will be of special value as an example to other communities. Interest in higher education has been shown at other points, especially at Marsovan and Marash in the Central Turkey Mission, by generous pledges toward the support of theological seminaries.

The Central Turkey Mission has suffered much from the absence of missionaries, but the churches have shown a good degree of life. Interesting revivals have been enjoyed at several points, and a greater readiness has been shown to assume responsibilities for the progress of the gospel. The organization of a Home Missionary Society to aid feeble churches marks a new era in this mission. Mr. Christie, left alone in charge of the Marash station, speaks of a precious season of spiritual refreshing enjoyed, and adds: "My heart is full of gratitude for all the mercies of this extraordinary year. I never knew the work here so hopeful as now."

In the Eastern Turkey Mission special interest centres about the college at Harpoot and other educational institutions. Plans are in progress looking to enlargement of operations in the Arabic work of the Mardin station and especially at Mosul.

Some conception of the work in progress in the Turkish Empire can be gathered from the following statistics: 102 churches, with 8,811 members, of whom 600 were added the past year on confession of faith—a larger number than in any previous year; 47 high schools, seminaries, and colleges for both sexes, attended by 2,000 pupils, and pecuniary contributions amounting in all to \$47,933. Considering the average price of a day's labor as the unit of value, this sum would represent in American currency not less than \$200,000.

INDIA.

Little is to be reported of the three missions in India beyond a steady advance in evangelistic work; in Christian education and in efforts to reach the higher classes; in a sense of responsibility for the progress of the gospel on the part of the native churches. Missionaries refer with pleasure to more of personal labor for individuals, to larger gifts (often out of great poverty and self-denial, for church-building and other Christian objects), and to the organization of home missionary agencies to reach those that are still outside of direct Christian influence. By far the larger part of the churches support their own pastors, either directly or by a sustentation fund to which the stronger churches contribute, so that mission funds are more and more applied to opening work in new places. A native pastor in Ceylon, bearing the honored mission-

ary name of Hoisington, reports a hundred conversions in the district under his charge during the last year. It is hoped that these are but the firstfruits of a great ingathering in this long-cultivated field.

Special mention should be made of the success attending woman's work and the ever-increasing opportunities and demand for such labor, far exceeding the means at command. Bible-women carry the gospel to thousands of homes.

No pains have been spared to impress on native pastors and preachers the importance of urging men and women of all classes, who have become in some measure acquainted with the gospel, to the instant and earnest acceptance of Christ as a personal Saviour. In these efforts some of Mr. Moody's sermons, translated into Tamil, have been very helpful. It is no easy task even for men enlightened and convinced of personal duty to break away from old associations and ties of kindred, often at the loss of all things. Nowhere more than in India is there felt the need of the special influences of the Holy Spirit to bless the preaching of the Word and to give strength and grace to begin and continue the Christian life. We would that Christians in our favored land would give a larger place in their sympathies and prayers for the success of missionary endeavors in India, and offer more frequent and earnest prayer for missionaries, for native preachers, and for human souls borne down by inherited mental and moral vices and trammelled by the environments of evil associations on every hand. Let it be remembered that India belongs to Christ and is one day to be his.

CHINA.

The working force of the Board in China consists of 24 ordained missionaries, 4 male physicians, 13 unmarried women, 4 of whom are physicians. It is still a time of seed-sowing, yet with enough of the early harvest to encourage labor and to show that the gospel is here as elsewhere the power of God unto salvation. The number of churches thus far organized is 23, with a membership of 1,235, of whom 100 were added on confession of faith the past year. An efficient native agency is yet to be developed, though a valuable addition was made to this the last year by the graduation of eight choice men, of well-disciplined character and of devoted Christian spirit, from the Seminary at Tungcho, near Peking.

The North China Mission has opened a new station in the Shantung province, from which it is estimated that a population of not less than ten millions of souls, hitherto practically without evangelical influence, can be reached. The welcome given to the missionaries at this new point was all that could be desired. A half-dozen other mission stations with nearly equal opportunities are waiting the men to take possession of them. A grander field for Christian enterprise can hardly be imagined.

The schools of various grades are important evangelical agencies and give opportunities of persistent Christian influence such as are especially necessary in dealing with Chinese. Medical work, to which more attention is given here than in any other mission field of the Board, is valuable as opening the way to minds and hearts at first only capable of appreciating material advantages. Six trained physicians, three men and three women, are connected with the North China Mission alone, and two others with the Foochow and Shanse Missions. For years prominent native officials at Foochow have shown their appreciation of the medical work carried on there by seeking personal treatment in the hospitals or at their homes and also by making annual contributions to the amount of \$300 a year toward its support. A colonel in the army recently solicited a subscription of \$40 as an expression of thanks for what had been done for himself and others. There is no surer way to the heart of a Chinese than kind ministrations to his physical wants.

Work for women is taking an important place among other means of reaching the people with the gospel. The wives of missionaries and the teachers in seminaries, as

far as practicable, and a few unmarried women engage in this service and find much to encourage them. A few native Bible-women are doing admirably. One of them, a Mrs. Wen, is reported as having an unusually large number of women to attend Sabbath preaching and Sabbath-schools in Peking. Besides this she has been able to meet women at twenty different places, some of whom she teaches in reading and others in Christian truth. Miss Porter's labors for women brought light and comfort into many a darkened home, and she will be greatly missed.

In the Foochow Mission the last year will be remembered as a year of chapel-building, in which the people have taken a generous share, quite beyond anything before known in our Chinese missions. In four different places chapels have been erected and will be completed without expense to the Board. In other instances small grants-in-aid have been given. This movement is of the greatest value in awakening a sense of personal responsibility among the native Christians and in its moral effect on those who are without.

The Shanse Mission has been greatly tried and somewhat discouraged by the return to this country of two members of the mission on whom great reliance has been placed. As one of these was a physician, it is of great moment to other missionary families as well as to the work generally that his place be supplied at the earliest day possible. Something has been done in this field by the sale and distribution of the Scriptures and other religious books, something by tours, as well as by public religious exercises. Notwithstanding some unfavorable circumstances, there is no ground for discouragement. The reasons that led to the establishment of the mission are as good to-day as ever. The climate is one of the best, the people enterprising and in utter need of the message of life, and they are to be counted by the million.

The lone missionary at Hong Kong continues his work with special reference to turning to account and watching over, as far as possible, the Christian Chinese returning from this country to their native land. Some changes are contemplated which seem likely to secure better results through enlarging the scope of operations and perhaps by laying foundations for an interesting work in the interior, if the needed men can be sent out. A review of the year's work in this great empire is cheering and suggests a large addition to the missionary force in order to a proper share in the evangelization of a population comprising not less than one fifth of the human race.

JAPAN.

The Japan Missions have suffered greatly the past year for want of men to improve opportunities everywhere open for enlarged effort. For several years there has been no increase but rather a falling-off in the number of missionaries connected with the American Board. While during the past year seven different missionaries have been obliged to leave the work for a season of rest, but three new missionaries have been sent out, two of whom are now on their way. As a consequence, much less touring and evangelistic work have been possible than were required by the best interests of the mission. Yet three new churches were organized during the year ending April 1, making the total number 31, of which 26 are self-supporting. To these churches were added 866 new members on confession of faith, making an aggregate membership of 3,465. Their contributions for Christian objects amounted to between nine and ten thousand dollars. Since April several other churches have been organized, bringing up the number to 35 or more, and the church membership at this date is probably little short of 4,000.

There is hardly any form of active church life known in this country that is not to be found in Japan — Sabbath-schools, Young Men's Christian Associations, Young Women's Christian Associations, Children's Missionary Societies, Chautauqua Circles, Bible-women, etc. etc. The churches are so many centres of Christian work in the

surrounding region. Companies of believers where churches are not organized hold meetings in theatres or wherever audience-rooms are to be had. No church or parsonage building society is needed in the Japan Mission.

For other details we must refer to the columns of the *Missionary Herald*, only alluding to the continued success of the Kioto Training School. This school, with its two hundred students, was gladdened by the return of Mr. Neesima from this country in December last. Appropriate exercises of welcome were held in connection with the tenth anniversary exercises and the laying of the corner-stone of a new chapel and library building. Twenty-seven members of the school united with the church during the year. The larger part of the students, whatever may have been their religious character on entering the school, leave it followers of Christ. A small reinforcement of missionaries is to be sent out the present autumn, — three men and five women, — besides one man returning to the field. Others now at home it is hoped will be able to resume work before the close of another year; but what are these among so many!

SANDWICH ISLANDS AND MICRONESIA.

In addition to the well-earned allowances paid to the few surviving members of the missionary staff in the Sandwich Islands, the Board is making grants-in-aid to the Hilo Boarding School and to the North Pacific Institute in charge of Dr. Hyde, as a means of securing a well-trained ministry, and to the evangelical work under the care of Rev. F. W. Damon among the Chinese, who bid fair soon to constitute the principal population of the group. Care is thus taken not only to keep up a vigorous Christian life among Hawaiian Christians, but to save the Islands from a new heathenism. The Institute has been well sustained. The work among the Chinese, evangelistic and educational, makes steady progress. The reputation of the Hilo Boarding School is happily illustrated by recent subscriptions for its endowment to the amount of \$7,500 by those best acquainted with its work.

The work accomplished by the new *Morning Star* during its first year confirms the wisdom of equipping it with auxiliary steam-power. The entire field, from the Gilbert Islands on the east to the Ruk Archipelago on the west, has been visited and opportunity given missionaries to confer with native pastors and churches. For the first time in two years we have full news from all the missionary schools and churches and can report 51 self-supporting churches, with 4,985 members, of whom 1,234 were added since the last report, and contributions for all purposes amounting to more than \$4,000.

The native pastors and teachers and the Training Schools for both sexes at Kusaie, for the Gilbert and the Marshall group, have more than realized hopes of the missionaries. As showing the practical wisdom with which these schools are carried on, it will be enough to quote the following from the pen of one of their teachers: "In the boarding department the scholars do their own cooking, washing, sewing, take care of their own native houses, besides the schoolroom work and an hour of farm work each afternoon." The school-farm is of great value not only in training the scholars to habits of industry and giving healthful exercise but in furnishing a large quantity of food — enough, in short, for fifty pupils between five and six months of the current year. Another teacher speaks of the pupils as eager to learn and says that there is nothing they wish to know so much as the Word of God. Besides their regular studies the pupils are taught "how to work, how to live, and how to make Christian homes." For details of this most interesting apostolic visitation among different churches and especially of the work opening at Ruk under the fostering care of Mr. and Mrs. Logan, we must refer to the Annual Report; any fitting abridgment is simply impossible. In view of the wonderful progress which from the first the gospel has made in the islands embraced in this mission, it is hoped that another missionary

family and two female teachers may be found for Ruk, one female medical missionary and one teacher for Ponape. In no quarter of the great missionary field is there such quick return in the harvest of souls.

AFRICA.

It is now fifty years since the Board began its work of evangelization in Africa. This fact was duly noticed by public exercises of great interest in December last at one of the oldest stations in the Zulu Mission. The memory of the early weary years of trial was fitly set in contrast with the evident tokens of the divine favor enjoyed in later days as attention was called to 16 churches with 866 members, to a Theological Seminary with 24 students, to boarding schools and common schools for both sexes with nearly 1,600 pupils. A Christian literature and coöperative work in a foreign mission to the heathen tribes to the northeast give proof that labor in this part of Africa has not been in vain.

The Zulu Mission is not without its trials from the occasional lapse of church members into old habits and from the want of downright Christian earnestness on the part of believers. It is now specially exposed to a vigorous attack from the Romanists, who are taking advantage of the reduced missionary force in this field. The need of the six new men called for a year ago, not one of whom has been secured, is greater now than then, not only in view of opportunities of enlargement but in view of this new peril threatening the further progress, if not the very life, of the mission.

The West Central African Mission has recovered ground lost two years ago and reports healthful progress in schools. The missionaries compelled for a time to leave their work are again at their posts, and the mission has been further strengthened by the coming of Mr. and Mrs. Currie from Canada, whose support is generously provided by the Foreign Missionary Society of the Congregational Churches of Canada. A number of native youth give evidence of genuine interest in the gospel. There is room and there is demand at once for double the number of men now in the field. No hindrance, but rather protection, is now anticipated from the Portuguese authorities on the coast, and the way seems open for a thousand miles into the heart of the continent.

In East Central Africa there has been no change in the mission staff during the year. Four native helpers from the Zulu Mission are here engaged in offering to other tribes the blessings of the gospel, the Zulu churches undertaking half of their support. Over fifty young persons at the different stations are already giving evidence of a work of grace in their hearts and have been formed into classes for special religious instruction. The last three Sundays in March the audiences at public worship averaged over three hundred. The interest is widespread. The natives have learned that the missionaries are unlike other white men whom they have known. The native tribes around the stations are eager to learn to read and are easily impressed by the truths of the gospel. Unlike most Africans, these people show an unusual readiness to engage in manual labor and to assist the missionaries in every way. The impression made at this early day, the genuine religious interest developed, and the outlook for the future, are without precedent, so far as we know, in the history of African missions. The record reads more like a report from Micronesia. The three brethren are fully occupied with the work now in hand—teaching, preaching, reducing languages to writing, translating, and laying foundations. They cannot reach a tithe of the people near them who are waiting for Christian teachers. Is it strange that they call for an immediate reinforcement of eight men? Considering the field open to effort and the wonderful success that has attended the missions thus far, it would be difficult to point out a more urgent or a more inviting field of labor.

CONCLUSION.

Such is a rapid survey of the work of the Board for the past year. If we attempt to report results in statistical form we find that the gospel has been preached by missionaries and native preachers in nine hundred different cities, towns, and villages in various parts of the globe; that the number of churches has increased from 303 to 310, to which 3,481 members were reported as added on confession of faith — a larger number than in any previous year since the great ingathering at the Sandwich Islands; that from 4,000 to 5,000 youth are gathered into high schools, seminaries, and training classes, besides 32,000 children in 856 common schools, and that more than 15,000,000 pages of educational and religious literature have been put into circulation in twenty-six different languages, of the best Christian thought of the world, thus entering into the life of millions of our fellow-men. Nor is it of less moment as indicating the genuine Christian life of these believers, many of them but recently out of the darkness of heathenism, that their gifts to various Christian objects amounted to nearly \$80,000 — a sum which, if we consider the price of a day's labor as the unit of value, should be increased sixfold in order to a proper comparison with contributions in this country.

Satisfactory as these results may seem when compared with those of former years, they fall far short of what might have been had we been prepared to meet the pressing calls and the inviting opportunities on every hand.

GENERAL SUMMARY. 1885-86.

Missions.

| | |
|----------------------------------|-----|
| Number of Missions | 22 |
| Number of Stations | 85 |
| Number of Out-stations | 819 |

Laborers Employed.

| | | |
|--|-------|-------|
| Number of ordained Missionaries (10 being Physicians) | 159 | |
| Number of Physicians not ordained, 7 men and 4 women | 11 | |
| Number of other Male Assistants | 7 | |
| Number of Women (wives, 156; unmarried, besides Physicians, 101) | 257 | |
| Whole number of laborers sent from this country | — | 434 |
| Number of Native Pastors | 151 | |
| Number of Native Preachers and Catechists | 412 | |
| Number of Native School-teachers | 1,141 | |
| Number of other Native Helpers | 260 | 1,964 |
| Whole number of laborers connected with the Missions | | 2,398 |

The Press.

| | |
|--|------------|
| Pages printed, as nearly as can be learned | 15,145,716 |
|--|------------|

The Churches.

| | |
|--|--------|
| Number of Churches | 310 |
| Number of Church Members | 26,065 |
| Added during the year | 3,481 |
| Whole number from the first, as nearly as can be learned | 98,183 |

Educational Department.

| | |
|---|--------|
| Number of High Schools, Theological Seminaries, and Station Classes | 56 |
| Number of Pupils in the above | 2,352 |
| Number of Boarding Schools for Girls | 41 |
| Number of Pupils in Boarding Schools for Girls | 1,958 |
| Number of Common Schools | 856 |
| Number of Pupils in Common Schools | 32,577 |
| Whole number under instruction | 39,877 |

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1886.

EXPENDITURES.

Cost of Missions.

| | | |
|---|-------------|--------------|
| Mission to West Central Africa | \$10,357.75 | |
| Mission to East Central Africa | 9,246.49 | |
| Zulu Mission | 27,188.98 | |
| Mission to European Turkey | 34,170.78 | |
| Mission to Western Turkey | 117,111.31 | |
| Mission to Central Turkey | 35,036.71 | |
| Mission to Eastern Turkey | 34,295.55 | |
| Maratha Mission | 40,635.79 | |
| Madura Mission | 50,045.46 | |
| Ceylon Mission | 14,587.48 | |
| Foochow Mission | 23,759.35 | |
| Hong Kong Mission | 819.21 | |
| Shanse Mission | 6,024.88 | |
| North China Mission | 52,622.59 | |
| Mission to Japan | 68,175.28 | |
| Northern Japan Mission | 3,366.40 | |
| Sandwich Islands (grants to former missionaries and to schools) | 10,907.35 | |
| Micronesia Mission | 35,439.55 | |
| Mission to Northern Mexico | 13,172.81 | |
| Mission to Western Mexico | 7,118.39 | |
| Mission to Spain | 16,871.72 | |
| Mission to Austria | 9,686.77 | \$620,640.60 |

Cost of Agencies.

| | |
|--|----------|
| Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses | 9,533.81 |
|--|----------|

Cost of Publications.

| | | |
|---|-------------|------------|
| <i>Missionary Herald</i> (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) | \$16,632.04 | |
| Less amount received from subscribers | \$10,175.03 | |
| and for advertisements | 6,235.29 | 16,410.32 |
| | \$221.72 | |
| All other publications | 5,033.97 | \$5,255.69 |

Cost of Administration.

| | | |
|---|------------|--------------|
| Department of Correspondence | \$9,707.44 | |
| Treasurer's Department | 6,323.08 | |
| New York City | 1,595.32 | |
| Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.) | 5,229.76 | \$22,855.60 |
| | | \$658,285.71 |
| Balance on hand August 31, 1886. | | 1,381.49 |
| Total | | \$659,667.20 |

RECEIPTS.

| | | |
|--|--------------|--------------|
| Donations, as acknowledged in the <i>Missionary Herald</i> | \$384,247.98 | |
| Legacies, as acknowledged in the <i>Missionary Herald</i> | 107,190.97 | |
| From the Legacy of Asa Otis | 41,144.94 | |
| From the Legacy of S. W. Swett | 116,000.00 | |
| Interest on General Permanent Fund | 9,244.11 | \$657,828.00 |
| Balance on hand September 1, 1885 | | 1,839.20 |
| | | \$659,667.20 |

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report p. xi), the remainder of this legacy is set apart for new Missions.

| | | |
|---|--------------|--------------|
| Balance of securities remaining in the Treasurer's hands September 1, 1885, | | |
| at par | \$241,082.11 | |
| Appraised value of same | \$284,343.50 | |
| Received for Premiums on Sales | 9,775.00 | |
| Received for Dividends and Interest | 16,649.82 | \$267,506.93 |
| Expended for new Missions as follows : — | | |
| West Central Africa Mission | \$8,725.45 | |
| East Central Africa Mission | 9,204.19 | |
| Hong Kong Mission | 706.21 | |
| Shanse Mission | 6,024.88 | |
| Northern Japan Mission | 3,366.40 | |
| Mission to Northern Mexico | 13,117.81 | \$41,144.94 |
| Balance August 31, 1886 | | \$226,361.99 |
| Appraised value of securities now held | \$271,668.50 | |

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China."

| | | |
|--|--------------|--------------|
| Balance of the Legacy, August 31, 1885 | \$426,521.45 | |
| Received from the Executors during the year | 3,000.00 | |
| Received for Premiums on Sales | 1,012.50 | |
| Received for Dividends and Interest | 21,626.39 | \$452,160.34 |
| Expended during the year ending August 31, 1886, and included in the foregoing statement of "Cost of the Missions," as follows : — | | |
| For the Zulu Mission | \$3,724.00 | |
| For the Missions in Turkey | 32,743.50 | |
| For the Maratha Mission | 4,551.02 | |
| For the Madura Mission | 10,175.75 | |
| For the Ceylon Mission | 1,625.00 | |
| For the Missions to China | 33,275.00 | |
| For the Japan Mission | 21,876.00 | |
| For the Sandwich Islands | 1,000.00 | |
| For the Micronesia Mission | 2,529.73 | |
| For the Mission to Spain | 1,100.00 | |
| For the Mission to Austria | 3,400.00 | \$116,000.00 |
| Balance of Legacy, August 31, 1886 | | \$336,160.34 |

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

| | | |
|---|-------------|-------------|
| The balance of this Fund, September 1, 1885, was | \$15,879.07 | |
| Donations from Sabbath-schools and individuals, received prior to August 31 | 937.42 | |
| Received from sale of pictures of the vessel | 91.71 | |
| Income from investments | 826.00 | \$17,734.20 |

PAYMENTS.

| | | |
|--|----------|-------------|
| For a Composition Propeller at San Francisco | \$296.35 | |
| For repairs at Honolulu | 2,470.81 | \$2,767.16 |
| Balance held as a fund for repairs, and invested | | \$14,967.04 |

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

| | | |
|---|--------------|---------------------|
| Amount of the General Permanent Fund, September 1, 1885 | \$172,047.32 | |
| Added during the year | 42,840.10 | |
| | | <u>\$214,887.42</u> |

PERMANENT FUND FOR OFFICERS.

| | |
|---|-------------|
| The Permanent Fund for Officers amounts as last year to | \$59,608.00 |
| The Income of the Fund for Officers, applied to salaries, was | 3,907.67 |
| | <hr/> |

HOLLIS MOORE MEMORIAL TRUST.

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|---|------------|
| This Fund received in April, 1886, from E. K. Alden, D.D. | \$5,000.00 |
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LANGDON S. WARD, *Treasurer.*

Boston, Massachusetts, October 1, 1886.

Letters from the Missions.

Japan Mission.

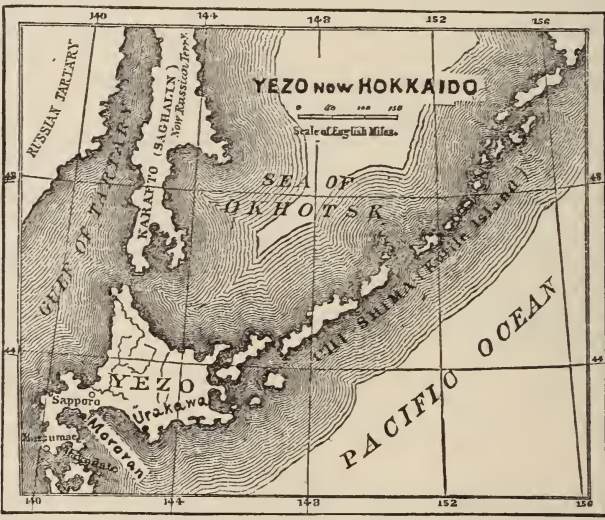
A PILGRIM COLONY IN YEZO.

In the *Missionary Herald* for December, 1883, Rev. O. H. Gulick reported a visit to a Christian colony in the island of Yezo, latterly called Hokkaido. The leaders of this colony were led to their Christian faith through the teachings of

by stage fifty-one miles, and afterward sixty miles on horseback, arriving at Urakawa, which is about one hundred and eighty miles east of Hokkaido.

In Mr. Gulick's letter, dated Urakawa, June 28, he says:—

“The original Christians in this colony are mostly from Sanda and Tamon (the branch church of Kobe) and from the



the late President Clark, who aided in the formation of the Agricultural College at Sapporo. A further account of these colonists will be found in the following letter from Mr. Gulick, who, by the advice of the mission, responded to an urgent invitation received from the colonists, and visited them in June last. He was accompanied by Mrs. Gulick and Rev. Mr. Harada, pastor of the Kobe church. Reaching Hokkaido June 17, they went by a small steamer to Mororan and thence

Kobe church. These are the very churches with which the most of the direct missionary work that my wife and I have been able to do has been connected. Urakawa is the point I visited three years ago—one year after the founding of the colony.

“Saturday, the 26th, was the first day of the feast. It was a reminder of what I witnessed in my youth and of the Hawaiian quarterly communion season or the later time meetings of local associations, to see the people on horseback gathering

early, some of them coming fifteen miles: men and women, young men and maidens, children before and children behind the saddle, in twos and threes on the horses, and all dressed in their Sunday's best; the maidens with red and blue crape in their hair, and many with red in their belts. Then the horses picketed about the church and an occasional yell from some war-horse who is snorting and pawing for a fight with a stranger horse, though not a devotional sound, is not an unfamiliar accompaniment of such a religious festival.

"The programme for Saturday's and Sunday's exercises was arranged principally by our Japanese friends with scrupulous regard for every detail, and was carefully followed without change further than the substitution of one hymn for another.

"Among the exercises of Saturday forenoon was the reading of the call for the council which this body of Christians had sent to thirty-one Congregational churches of Central and Southern Japan, and to the Methodist church of Hakodate, the Presbyterian church of Hakodate, and to the independent body of Christians at Sapporo. Mr. Harada responded as the delegate sent from the three churches of Kobe, Tamon, and Hiogo. Then followed the reading of the letters of dismission of individuals to the new church, and recording the names of these fifteen persons, and questions from the council. Next followed the reading of the call from this body of Christians to one of their number — Mr. Tanaka — to become their pastor, and his reply; then the examination of the candidate, the consultation and favorable report of the council, closing with a hymn and benediction.

"The afternoon services consisted of a sermon by the missionary, the reading of creed and covenant, questions and assent of members, prayer for the church, ordaining prayer and laying-on of hands upon Mr. Tanaka, a charge to the pastor and a charge to the church; then the reading of letters of congratulation from the Sanda and Tamon churches, the former comparing the action of the Urakawa settlers to that of the Puritan Fathers. On Saturday

evening eighteen candidates for baptism were examined by the missionary and delegate. On Sabbath morning we had a sermon by Mr. Harada, the baptism of the eighteen persons by the young pastor, followed by the Lord's Supper. Sabbath afternoon Mrs. Gulick held an interesting prayer-meeting with the pastor's highly educated wife (a graduate of the Kobe Girls' School) and the women of the church. A prayer-meeting, attended by twenty-five persons, at a later hour closed this most interesting series of services."

CHARACTER OF THE COLONY.

"Thus this young church in the wilderness 180 miles east of Hakodate starts off with thirty-three members, all in the prime of life; a pastor of their choice, who is a graduate of an agricultural college, able to read English, and one who has had some experience in evangelistic work in connection with the Kobe church, and who has an excellent, educated wife, also a reader of English; a church-building capable of seating 150 persons, and all paid for. The pastor receives \$8 a month from his people and \$8 from the farm. The people hope soon to secure his entire services and to support him in full. Mr. Sawa, the leader of the colony and superintendent of the plantation, with his dignified bearing, his perfectly fitting broadcloth coat and spotless linen, would have passed for town clerk or city mayor in New England or in any civilized country.

"In addition to church matters I must not fail to mention the fact that the Urakawa colony maintains at personal expense a daily school for the handful of children of this valley. The school is held in the little church for five hours a day, for five and a half days in the week, and is attended by from seventeen to twenty-three children.

"The truthfulness of the claim of the Christian leaders of the Urakawa colony, Messrs. Sawa and Sudzuki, that they have sought, like the Puritans, to lay the foundations of their institution upon the church and the schoolhouse, is self-evident. The historians of the world have

yet to acknowledge how far the light of the exiled Puritans has shone.

"The colony now consists of sixty families and, including children, about 160 persons, divided into three settlements, one of which is three miles, and one fifteen miles, from the main body. The principal crops are corn, beans and peas, potatoes, wheat, barley and oats, buckwheat and hemp; while one division is the stock-farm devoted to horses and cattle. My brief statement of these prosperous conditions is liable to give a false impression of the wealth of these colonists. Though the Sabbath congregation of 120 or 130 was well clad, and a large part of the people and also the surrounding Ainos (aborigines) are possessed of horses, which gain their living in the open fields the year round, yet the homes of a large part of these people are exceedingly destitute of the furniture and appliances necessary to the comfort of even half-civilized man. The poverty of the homes of those whom one sees on Sunday as well-clad men and tidy women is very marked. They have not the comforts to which many of them were accustomed in their earlier Southern homes. These they have left behind for the privations of a pioneer life with its promise of increased vigor and wider fields.

"The first two years of the settlement, now four years old, was a time of many trials and discouragements. At present their homes, like many of those of settlers in our great West, are rough and comfortless, but the children are rugged, health is good, and hopes are high. A daily mail in five days overland from Hakodate and a little steamer that comes from Hakodate every week or ten days, in fine weather, to the port of Urakawa, seven miles away, with a telegraph line—all bring this remote point of Japan into intercourse with the world. The labor of the diligent farmer is causing the wilderness to blossom like the rose."

At a later date, July 31, Mr. Gulick writes that the church in Sapporo, which he visited, is in a healthy condition. It is independent of any denominational con-

nection and numbers about 80 members. Two of the members, unordained, maintain constant preaching services, regular evening prayer-meetings, and a good Sunday-school. There were 50 communicants present at the Lord's Supper on the day that Mr. Gulick was with them.

A JAPANESE INQUIRY-MEETING.

Mr. Allchin, of Osaka, having specially in mind a recent visit at Kochi, on the island of Shikoku, in company with Mr. Atkinson, describes a form of meeting in some respects peculiar to Japan:—

"This meeting begins in the morning, lasts all day, and sometimes through part of the night. It does not follow a large meeting, as in America, nor does the missionary go among the inquirers, putting questions to them. Just the opposite is done, as in many other matters in Japan. The inquirer goes to the missionary and questions him. These questions are not always about religion, but cover a wide range of subjects in political and social science, philosophy, history, etc. And an answer must be attempted, for, if the missionary shows total ignorance on these matters, he loses some influence as an enlightened man. It requires often some tact to turn the question of the inquirer in upon himself to show him his need of a deeper knowledge. Here are some samples of questions put to Mr. Atkinson and myself on our recent tour:—

"Before breakfast is fairly over, a party of six or seven students come to our lodging-place and want to see the teacher. We admit them, and a few commonplace remarks pass between us; then one of them, more eager than the others to let off his gun, asks: 'Which is the first in development, the intelligence or the moral conduct?' It does not take long to discover the motive of the question, and then our words are more an answer to *that* than to the *form* of the question. The ambition of the student-class in Japan for intellectual attainments is very strong, and their desire for purity of life proportionately weak, and an excuse is sought to justify

their immoral conduct. Hence this question.

"Student Number 2 asks: 'Ought not a person to approach the study of Christianity with doubt and suspicion?' He thinks that because there are so many false religions in the world, when a new religion is brought to them, the only sure way to get at what is likely to be true in it is to be doubtful about the whole. He also thinks that the unbeliever, by reason of his doubt, occupies a more advanced position intellectually than the believer whose mind, by reason of his faith, becomes restful and contented concerning these questions. I thought while he was speaking that this *heathen* idea is not peculiar to Japan.

"Student Number 3 wants to know if the doctrine of overcoming evil with good does not lead to an absurdity. No one by this teaching, he thinks, could resist an assassin or a robber; and all good people would be killed off, if they practised such a teaching. Nor could men in war act on the defensive any more than on the offensive. Of course considerable time is consumed in dealing with these inquiries, and the other students, fearing that they may have to depart without a word, put in their questions in a volley. 'Is not liberty of the will an evil? Because God made man with the power to sin is not God responsible for man's sin? Why has God given a man a conscience that becomes a source of trouble to him? Was the American Revolution according to the will of God?'

"Difficult as some of these questions are in themselves, it must be remembered that the labor and fatigue of listening to and answering them is increased tenfold when one has to use the Japanese language. Time to the Japanese is of little consequence, and these students could, without embarrassment, remain all day; but we dismiss them after two or three hours, because some others have come in and are waiting to put their questions.

"The next inquirer is a young man who was baptized a year ago. He had, however, fallen deeply into sin and had thereby

done a great deal of injustice to his young wife. His associations also were among drinking men. He wanted to know if there were any positive commands in the Bible against wine-drinking. During his remarks also he informed us that among the new things adopted by Japan from Western countries was a law against abortion. And then he asked: 'When does the soul-life begin?' The modicum of light which he had received was evidently troubling his conscience.

"The next inquirer is an elderly Shinto priest. He was greatly interested in Mr. Atkinson's speech on the Judgment at the theatre meeting on the previous day, and had come to ask a few questions: 'The soul being a pure, white substance (a ball) how can it be judged?' True enough, how can a *thing* be judged? Every Shinto shrine has a number of strips of white paper hanging before it, which represents the spirit of the god. On this white paper the soul of the departed Shintoist alights, like a bird on a twig, and so comes into contact with the spirit of the god. The soul being white and the paper white, of course the soul is invisible. So this priest reasoned. He also wanted to know if God was not a very large creature.

"These are but samples of questions which the missionary in Japan is required to answer on almost every tour that he makes. You can discover in them not only the low estimate which the people put upon moral purity, but also the influence of skeptical books over the minds of the student class."

Micronesian Mission.

FROM PONAPE.

LETTERS have been received from Mr. Doane, written in March and June last, after the departure of the *Star*. These letters were forwarded by a chance vessel which stopped at the islands. Mr. Doane reports many visits paid to the churches in different parts of the island, conferring with, and preaching to, the people, guiding and instructing the chiefs, and doing what was possible to quicken the religious

life of the several communities. With much that was trying there is on the whole an encouraging report of the state of the churches. There is hardly a place in the islands where the missionary is not welcomed and his words not received. Not a few are inquiring for the way of life. Mr. Doane has occasion to speak repeatedly of the evil arising from the coming of foreign vessels. Their presence is in most cases sadly demoralizing to the people. These vessels usually carry a large supply of liquor, and in every way the people are corrupted. Mr. Doane reports the coming again to Ponape of the German warship *Albatross*, for the purpose of undoing what she did a few months before in the raising of the German flag over many of the Caroline Islands. The settlement made by Germany with Spain has necessitated the removal of the signs of authority which this war-vessel, in the name of Germany, had established. One cheering incident, Mr. Doane writes, had occurred on the tenth of March:—

“This has been a rather remarkable day. A high court has been in session, and the determined spirit of the judges, as we may call them, gave much interest to what was done. It is the old story—the luring away of women to a foreign ship. Oh, the sadness of this evil! Some church members had taken part in the evil work. The king and some of the high chiefs took up the matter boldly, put into irons some of the offenders,—one a man of much influence in his section of the tribe. He was surprised and humiliated that the king should handcuff him. But it was done, and a son and daughter-in-law with him. These offenders will now be made to work on the highways or in some other sort of work.

“It is pleasant to see something like law and order springing up here. It is sadly needed in all parts of the island. Nothing hinders our work more seriously than the inability to punish offenders of the law. There are only a few chiefs who have prestige of character enough to attempt the thing. We are glad that in this

tribe something can be done to bring offenders to account.”

West Central African Mission.

LETTERS have been received from Bailundu, dated July 28, at which time all the members of the mission, excepting Mr. and Mrs. Walter, but including the new reinforcements, Mr. and Mrs. Currie and Mrs. Fay, were at that inland station.

The journey from the coast was rendered somewhat difficult on account of the sickness among the carriers. Mr. Sanders, who had preceded the party for the purpose of making some explorations at Chivula, had suffered somewhat from having been obliged to live on native food. He reports that he did not find so large a population at Chivula as had been anticipated.

Mr. and Mrs. Sanders and Mr. Fay were expecting to start for Bihé in a few days, in case the negotiations between Kwikwi of Bailundu and Jambayamina of Bihé resulted favorably. The quarrel between these two kings has been progressing, but Mr. Stover reports that a Portuguese half-breed has been conducting negotiations between them, and that Kwikwi has sent a reply to a letter from Bihé, in which he says: “If he will be a man, I will be a man also. I will release all prisoners and open the road to his people, if he will do the same by mine. As he began the matter, I will not promise to pay for what I have taken from his people, but neither will I make further demand for what he has stolen from me. We will call it even. But if he refuses these conditions, I will make war. I will make a camp on every road between Bihé and Benguela and no Bihean shall pass.”

The reply of Jambayamina is expected soon, and it is believed that it will be pacific in character. Until this matter is settled there will be no attempt on the part of our brethren to move on to Bihé.

Mr. Stover writes:—

“Just now there are none attending our Sunday service except our own lads, as all who came regularly from the village have gone to the coast, and the irregular ones

do not drop in because there is no one going with whom they may chance to be in company. But in spite of all drawbacks, we think we see not a little progress made during the past season. The children who remain upon the premises are now regularly gathered for daily worship, and are, week by week, committing to memory passages of Scripture, which, though very imperfectly translated, are nevertheless intelligible to them with a little explanation. And as all these passages are carefully selected with reference to the present wants of the learners, we hope for not a little good from them. We only wish the number were greater who are receiving such instruction. Possibly, after we once more get settled, we may be able to make some arrangement by which more may be reached by this second Sabbath service. We have it now in the evening, and those who stay at the village are afraid to venture out after dark."

Zulu Mission.

THE POLELA DISTRICT.

MR. WILDER, of Umtwalumi, at the request of the mission, sends an account of a new and urgent call for help which has come from the Polela district of Natal. The mission formerly had a station within this district, Indunduma, a place some 70 miles northwest of Umtwalumi. The best chief in that region, Sakayedwa, has sent, both last year and this, an urgent request to his American friends to come up and reside with his tribe. Mr. Wilder gives the following history of the case:—

"Our mission was the first, and for years the only, mission in all that district, covering a region 30 by 50 miles. For twelve years the gospel has been preached to this tribe of Sakayedwa's, first by brother Pinkerton and since then by the native evangelist Kandakulu. My father, while exploring this district, contracted a disease which forced him to leave the mission-work, and ultimately closed his life. Ira Nembula, after laboring in the district ten years, died last April. Now the Roman Catholic Trappists, who have the sympathy of the

government, have established themselves three miles from brother Pinkerton's former station, by purchasing 2,000 acres of land and by proposing to put up a gristmill and opening a day-school. The Wesleyans are casting about and have a small foothold in two places. The Episcopalians are also very anxious to start work in the same district. Aside from the Trappists, there is no white missionary in the district.

"The chief, Sakayedwa, went from the Umtwalumi district twenty-five years ago. As a boy he was present at a service held at his father's kraal, conducted by the Rev. S. B. Stone and by my father. The meeting was called to pray for rain. The chief had paid two rain-doctors six head of cattle to bring rain, but no rain came. Before the missionaries reached home from their meeting, they were caught in a rain-storm. The chief demanded the cattle to be returned, and since then those doctors have never attempted to make it rain.

"Last March this chief wrote me: 'Let the children come and rain in light on my dark eyes that I may see where my father did not see.' In my interview with him in May he said: 'Dumisa, my father, led me astray by giving me many wives; I do not wish my son to be looked upon by the white people as a fool, as they look upon me. I wish him to take but one wife. A long time have I been looking for the American missionaries, until the Romanists came this way and with fair words interested me. I am a sick man. I need a physician. When my old family doctors [the American missionaries] do not appear, I am ready to take even the bitter medicine of these Romanists. They are here among my people now, but I thank God you have come in the nick of time, for I now know that the American missionaries have not cast me off. You will meet the Romanists to-morrow, for I have called all my people together to consider the offer of these Romanists.'"

INTERESTS OF CHIEFS AND PEOPLE.

"I went the next morning to the appointed place for the great meeting, but no Romanists appeared. Having heard that

I had arrived, they sent word, that they could not come and that they would see the chief at another kraal. The meeting took place, and the chief told the abbot: 'I will have nothing to do with you. My old missionaries have found me, and I choose them instead of you.' He sent me word that if we should come up and start a school, he would supply all the labor for building the schoolhouse and would send one hundred children to a boarding school, if we would put up the building. Rumor has it now that the chief is attempting to get five hundred children pledged. Probably we could reckon on fifty boarders, at least.

"This is the attitude of the most hopeful chief in the district. From other chiefs in the same district I received these answers: 'Come, by all means.' Another: 'We have got tired asking missionaries to come to us.' Another: 'Yes, come at once and teach our people; but we wish at first to have it understood that our authority is not to be removed from any who may become converts.' Another: 'Yes, we want to be taught.'

"Let me tell you how eager the *children* are to be taught. A few weeks ago one of the men living on this station, Umtwalumi, took his wife into the Polela district for a change; on the arrival of the wagon, the word went around that the American missionaries had come at last. Alas! they were doomed to disappointment. However, the people turned out in large numbers on Sunday, and on Monday, without invitation, thirty-six children came to be taught and have continued to come, up to last reports. The teacher, an invalid woman, has been heroically keeping up the school with one textbook — the New Testament.

"Besides this educational outlook, there is great encouragement in another phase of the work. In May I examined there twelve candidates for church membership — one an old gray-headed man. What is to be done? I offered the mission to leave my work and hold that field until help should arrive. The mission did not accept my offer, partly from lack of funds. It

would take at least £1,000 to properly start the work, and £400 to keep it up. Who will come over and help us?"

Central Turkey Mission.

THE PLAIN OF ISSUS. — OPPOSITION OVERTHROWN.

FROM the long and interesting report of the Marash station for the past year, by Mr. Christie, we extract the following: —

"On the eastern edge of this plain, close to the range of Amanus, are three villages about a mile apart and containing a population of some four thousand Armenians. The region is an interesting one in many ways. Four miles to the south, on the seashore, is Payas, the ancient Baiaë. About four miles farther south are the remains of the 'two walls,' running down from the Amanus to the sea, which in the time of Xenophon constituted 'the Gates of Syria and Cilicia.' Near them are the ruins of what good archæologists believe to have been the trophy erected by Alexander after the battle of Issus. The remains of a magnificent temple by the side of the trophy suggest the reason of Cicero's dating his letter, written from this place to Atticus, 'At the Altars of Alexander.'

"Evangelistic work in the villages of the Issus plain was begun several years ago by the Aintab Missionary Society. Their workers were again and again driven out by the bigoted Armenians at the instigation of their priests. The place being in the Adana *vilayet*, and much nearer to Adana than to Aintab, it was at length thought best to direct the work from Adana. For a year and a half the work went on encouragingly. It seemed as if the old spirit of opposition to the gospel had almost disappeared from those three large villages.

"But the priests and some of the chief men, who from the despotic power they wield and their practical independence of the Turkish government may properly be called the feudal lords of that plain, saw

that the religion of the gospel was slowly and surely sapping their power and authority. As their deeds are mainly deeds of darkness, they naturally hate the light which the gospel brings, and so they decided to drive it out. On Sunday, the twenty-eighth of March, the storm burst, as it were, from a clear sky. A rabble of men and boys, led by a fanatical priest, club in hand, came to the pastor's house just after service, loaded some of his goods upon animals and plundered the rest, beat unmercifully the brethren who were found in the house, and, in a word, with blows and insults drove the pastor, the teacher, and every Protestant out of the village. The little flock was completely dispersed. Pastor Hacher with his family found refuge in the house of a Moslem agha in the village of Ojaklu, no Armenian daring to take him in. This Moslem protected them for two weeks, in spite of all the threats and warnings of the priests and feudal lords. The teacher came to Adana to bring the news and get help; while the poor brethren wandered away to Isken-derun, to Adana, and to the Tartar villages on the Marash road. The Protestants of Adana, with their young preacher at their head, vigorously took up the cause of their persecuted brethren. A good collection was made for them in the church, and no time was lost in petitioning the *vah* and the Department of Justice in their behalf. The government, in consequence, sent stringent orders to the governor of the Amanus to attend to the matter. The Payas governor, not having received as yet any commands from his superiors, and being in league with the feudal lords above-mentioned, had answered with gross insults all the appeals of our brethren for protection in their homes. So a delegation of us went two days' journey to the seat of government in the heart of the Amanus. The governor there, having had orders from Adana, received us kindly and, after expressing surprise and indignation at the conduct of the Payas governor, gave us a very stringent order to him, threatening him with instant dismissal if he did not reinstate the Protestants in

their homes and protect them there. Armed with this, the young Adana preacher and the brethren returned to Payas, and the governor there had no option but to obey. Our brethren are again in their houses; a civil process has been entered upon for the recovery of damages from the priest and his followers; and it is hoped the result of the whole affair has been a salutary lesson to them and to the feudal magnates who stand with them. Better than this, the event has helped to increase the influence of the truth in those villages. Many of the people are indignant at the way in which their friend and benefactor, Pastor Hacher, was treated, and openly condemn the whole policy of persecution."

THE GROWING WORK IN ADANA.

"The work in Adana grows broader, deeper, more interesting, and more important with each successive year. The new railroad, now almost complete, which is to join Adana with Tarsus and our seaport Mersine; the quickened industry on this great and fertile plain; the thousands of people from all points in the interior who come hither year by year for employment; the awakening of all classes to the benefits of education; the increasing sales of the Word of God and the growing number of its readers; the opening, under such encouraging auspices, of Miss Tucker's School for Girls this year; the claims from a missionary point of view of the large towns and villages of which this is the natural centre; the coming in of the Jesuits and of the forces of the crudest materialism, infidelity, and debased morals from Europe; the evident design of God to prepare a strong bulwark against these evils by the establishment of our noble Protestant church here, surrounded by its schools of every grade; the divine blessing that has in so marked a degree attended our past efforts in Adana,—all these circumstances and considerations make our occupation of the city by a permanent missionary force most advisable, and justify our highest hopes for the future success of the gospel in this native land of St. Paul."

HASSAN BEILY.

From the encouraging report of the Aintab station, by Mr. Sanders, we make a single extract:—

“Baron Abraham Livonyan has been very successful in his work at Hassan Beily. In March some twenty-five persons the majority of them children, presented themselves at the examination for admission to the church. It was deemed best that the children should wait a while for further instruction and some further probation; but the coming of so large a number and the examination they sustained showed much faithful labor on the part of the preacher.

“A curious case was that of a young man who was taken into the church by an almost unanimous vote, against the earnest protest of his own father. The father is the one perfectionist known in our field to date, and in the same degree that his opinion of himself is high is his opinion of all others, including his own family, harsh. The church, knowing his failings in this respect, refused to heed his protest. This church is more thoroughly Congregational in its methods than any other in our entire field, unless it be the church at Killis.”

GIRLS' SEMINARY. — SPIRITUAL INTEREST.

In her report for the year Miss Ellen M. Pierce thus speaks of the spiritual growth in the Girls' Seminary at Aintab:—

“When our school opened in the fall the influence of last year's awakening was quite apparent; there was a thoughtfulness and interest quite unusual for the beginning of the year, which gave us encouragement to hope for great blessings during the year; but we have not had any great awakening like last year's. Still, I have had reason to feel that the Spirit has been with us, and some are hoping that they have begun a new life. Several were anxious to unite with the church here, but it was thought best for them to wait and unite with the churches where they belong. In addition to our weekly prayer-meetings for the whole school, and our Sabbath-

morning meetings for our house-girls, I have met our girls after tea Sabbath evenings, by classes, for special conversation and prayer. I have found these class-meetings very precious and they have been especially so this year. The evidence that our Christian girls were growing in grace and in earnestness in working for others, and that, even in our lowest class, we have such Christian girls, has been very encouraging.”

Ceylon Mission.

SIGNS OF PROGRESS.

UNUSUALLY encouraging accounts come from Jaffna. Many conversions are reported and the missionaries and native pastors write in a hopeful strain. Mr. R. C. Hastings speaks of much cheer in connection with the meetings held in the villages. At one of these meetings over 500 persons were present. On July 28 Mr. S. W. Howland wrote from Tillypally:—

“I am glad to be able to report an interesting occasion last week at the organization of a new church at North Elaly, about a mile and a half from here, and the ordination of a pastor to minister to the new church. They start off with good prospects of continuance and growth, with thirty-three members, including several not yet transferred, a neat chapel capable of seating over one hundred, and good courage to pay ten rupees per month—one half of their pastor's salary, as it is the rule of the mission not to aid more than one half. Four have this year been received on profession of faith from that place, and others are coming forward. The new pastor was graduate of our last theological class. On this occasion the exercises were all conducted by the native brethren, except the ordaining prayer, which I had the privilege of making. The occasion was very remarkable for the brevity and point of all the parts taken, the whole of the time occupied being two hours and a half. We look for several more such occasions in the near future, the only delay being in the

ability of the people to come up to the needed amount of pecuniary support.

"In Chavagacherry three were received on profession of faith last week, while there are quite a number who seem just ready to join God's people. Here at Tillipally two were received this week."

In a later letter, August 6, Mr. Howland says:—

"Last Sabbath I was invited to go to South Elaly and administer the communion. I had the privilege of baptizing an aged couple of about eighty years, giving them the names of Abraham and Sarah. The names they have borne up to this time were hardly adapted to be recognized in Christian baptism, as they might be translated 'Lord Rama' and 'she-devil.' Special interest was given to the occasion by the presence of five of their children and six grandchildren, all church members. When the oldest son became a Christian forty years ago, this father came and cursed him. The Christian teacher of the school then said to him: 'We shall see whether your curse or God's blessing is the stronger; you will yet be brought in yourself.' And now, after so many years, he comes into the church, almost a patriarch to the village, yet a child to his grandchildren. There was present another old man who remembers the advent of the English in Ceylon in the last century—1795. He desired to join the church, but his grandson, on whom he is dependent, opposed so strongly that he will wait."

FROM NATIVE PASTORS.

Letters reporting work for the year have been received from the native pastors, and brief extracts from some of them will be given here. Pastor Hoisington, of Oodoo-ville, reports one hundred conversions within the bounds of that station during the year. Of this result Mr. W. W. Howland says:—

"A good proportion of these are pupils in the Boarding School, and a majority of these are children of Christian parents. Those who have been received to the church from the people are nearly all more

or less connected with Christians; as, for example, one man, perhaps sixty years old, who was the husband of a Christian woman who was educated in the Boarding School. She died many years ago, but her two daughters, living with their father, were also educated in the Boarding School, and are church members. A woman received is the sister of Pastor Rice's wife. Several have children who are Christians. One of these was first awakened by over-hearing the earnest prayer for his conversion of his daughter who was at home from the Wesleyan Mission Boarding School during her vacation. There are other similar instances showing how the heaven is scattered among the mass of heathenism, perhaps more at Oodoo-ville than at other stations."

The pastor at Manepay reports:—

"The spiritual condition of the church, generally speaking, is good, though we had a few persons to suspend or excommunicate last year and this. One only was added to the church during the last six months—in the person of a washer-woman who for a long time past had been attending the church. Though some of the heathens of her neighborhood subsequently ill-treated her for having forsaken her old faith and joined the new religion of Christ, yet we are thankful to say she stood firm with much Christian fortitude and patience. We had several cases of inquirers under instruction, and we want the power from on high to move and to lead them in the path of truth."

The Chavagacherry pastor says:—

"The great mass of people around us are still heathen, mad after their idols. Some build anew their temples; others celebrate their festivals; the great mass of people make their offerings and bow down before them. Those who know better know only enough to disbelieve all faiths or are too weak to face a whole world of opposing friends and relations. The Christians lose no courage thereby, for there is a wonderful provision in the gospel of Christ. Touched by this provision one of our new inquirers lately remarked: 'Christianity shows itself divine in the

superhuman aid offered to the sincere seeker. Except for that,' he said, 'there is no hope.'"

The Oodoopitty pastor : —

"We do not yet see people flocking to Christ in large numbers. Still we see certain signs which are encouraging: we see some who formerly opposed us now friendly to us. Just three weeks ago, when we had a moonlight meeting in Oodoopitty village, at which the missionary and several Christians were present, I noticed that those who once opposed us and tried to dissuade the people from attending our meetings were themselves present and allowed their children to help us by singing Christian songs. Jaffna Christians will not, and ought not, to rest until they see every one of the idol-temples demolished. We want your help, your prayers, your sympathy, your men, and money too, and especially the help from above."

The Panditeripo pastor writes : —

"There are fifteen villages belonging to this district, and the population amounts to over 10,230. The other three fourths of the population are worshipers of Siva, and are called Sivites. There are fourteen temples belonging to them. A few of these only have festivals and regular ceremonial worship. The others are neglected and destined to ruin. There are only a few who stand for the truth of their religion. The membership of our church now numbers sixty-six. Of these, six joined the church this year. There are several candidates also. All our religious meetings are attended to regularly. The Week of Prayer was a real source of awakening piety in the minds of the members."

Foochow Mission.

DR. WHITNEY, of Foochow, writes of an unfortunate fire which occurred in May last : —

"The fire burned up the native hospital situated on an island in the river Min, not far from the settlement. The hospital was carried on by the two physicians in the foreign community. This work for the

natives is about the same in extent as our Ponasang medical work. They had about 70 patients in the hospital when it took fire about 9 o'clock Sunday morning. A member of the English Church Mission and myself were the first foreigners on the ground, and were in season to drag out and save from burning several helpless patients. Those who could walk had barely time to escape with their lives. The natives watched their opportunity to steal. Thousands were gathered in the streets in a short time. Soon the officials came with soldiers to help put out the fire and keep order. They had two old fire pumps and a lot of leaky hose. Six of us foreigners managed to keep a fair control of these and in the course of two hours were able to cut off the advance of the flames. During all this time utter confusion reigned among the Chinese, each commanding the other and all looking out first for their few cents' worth of property. At such times they lose their heads entirely. After the fire we gathered about thirty of the patients and sent them to our hospital, so that I have been more than full ever since, and the dispensary work has also increased. I expect my work will be nearly doubled for this year, till they rebuild the island hospital.

"Our work seems to be growing in places. There are several points where interest in Christianity is springing up, and especially is this true just now with the Ponasang church work. As the spirit of prayer deepens in the mission it is sure to have its effect on the helpers and native church. We are all looking, hoping, praying, and working for a quickened and more progressive state of things in our mission. And may a large and rich blessing be soon realized in our field !"

North China Mission.

A RICH COUNTRY.

MR. AIKEN, of Peking, who had visited the out-station of Pai Mu Ch'iao in company with Dr. Blodget, writes : —

"The country was beautiful, — groves of trees here and there, far more frequently

than I had supposed, and such fields of wheat as I never saw. I could compare it to nothing but riding through great wide seas. The grain was just ready to harvest, and in some places we saw the gleaners, many of them girls, following the reapers just as in the days of Ruth and Boaz. We were especially glad of the abundant harvest for the peoples' sake. The district is part of the Great Plain of China, which stretches away six hundred miles, to the great Yang-tsze River and beyond; and of late years the rains have flooded it five or ten or more feet deep, so that one would travel from village to village in a boat.

"The native helper stationed at Pai Mu Ch'iao is a bright pleasant young man, who graduated from the Seminary at Tung-cho last year, and his wife, who also has an intelligent and attractive face, was one of the scholars of our Bridgman School, in Peking. There seemed to be evidences of faithful work on his part. At the communion service which Dr. Blodget conducted on Sunday, at his house, some twenty-five or more church members, men and women, were present, many of them in nice clean clothes—a most pleasant contrast to their neighbors, who work on day after day in the fields, without any day of rest, 'without hope and without God in the world.' There is interest also in other villages around. At Wang-Hsien-Chuang in particular, a place some fifteen or twenty miles away, Dr. Blodget baptized five persons."

THE FUTURE CHINA.

"We must remember that if China moves slowly, she is a vast body to move; and that the persistence which is the strength of her heathenism will also be the strength of her Christianity. It almost makes one tremble to think of the power

which is latent in this great people, and which it would seem must make them one of the mightiest factors in the future destinies of the world. And on the other hand, when we see how much they have accomplished in heathenism, it seems as if we could hardly hope too much from them, when redeemed and enlightened by Christianity. As I was writing to one of my friends a short time since, I believe few of us realize the tremendous issues at stake here in China, in the question whether this is to be a Christian or a heathen nation, and whether its Christianity is to be pure or corrupt."

As bearing on this point we give an extract from a letter of Mr. Perkins, of Tientsin:—

"We were informed yesterday at the United States Consulate that railroads within two years were assured. This came from an official very careful of his words and shows that a new China is upon us. This means an unlimited expansion of material prosperity and a greatly increased demand for foreign learning. How this shall be imparted, whether by the native language or by the infinitely simpler medium of an alphabetical one, remains to be seen. Many of us have come to feel that one of the greatest gifts that we have to give to China, outside of our religion, is the English language.

"And yet we all know that the great gift, the unspeakable gift, is not one outside of our religion but inside of it, and that this is to be given to all peoples and *tongues*. This gift of peace with God and eternal life, that which these people most need and least of all, it often seems, desire—how shall it be theirs? Pray for us that we faint not in laboring among a people that Christians, and even Christian ministers, seem to think impossible of discipleship to the faith of Jesus Christ."

MISSIONARY QUALIFICATIONS AND APPOINTMENTS.

[From the Report of the Prudential Committee.—Home Department.]

ONE of the important trusts placed by the Board in the hands of its Prudential Committee is the selection and appointment of its missionaries. The method in accordance with which this trust is fulfilled is presented in a printed manual for candidates, which, with slight modifications, has been in use for nearly fifty years. The preliminary correspondence is under the care of the Secretaries, particularly of the Secretary for the Home Department. The offer of service, which is to be "written and addressed to the Secretaries," it is expected, will "be drawn up with great frankness on the part of the candidate," who "may expect the Secretaries to use a corresponding frankness toward him." This includes such interviews and correspondence as may be deemed desirable, and includes also replies to questions upon the leading doctrines of the Scriptures," and upon "doubts," if such exist, "respecting any of the doctrines commonly held by the churches sustaining the missions under the care of the Board." Upon this matter, therefore, the Secretaries have no option, but are under obligation to the Board from which they receive their trust to do all in their power to secure full and satisfactory statements upon all important doctrinal views. This includes all inquiries, through correspondence and personal interview, which they may feel to be desirable, before presenting the offer of service and testimonials to the Prudential Committee. If a candidate express "doubts respecting any of the doctrines commonly held by the churches sustaining the missions under the care of the Board," such expression of doubt leads to further correspondence or conference, in order to ascertain how much or how little is practically meant by the doubt, and also to give opportunity, if possible, to relieve the doubt and establish the inquirer in the truth.

When the result of such inquiry and conference is reported to the Committee, the responsibility of the Secretaries ceases, as no one of the executive officers has, upon any question, a vote. Further correspondence or conference under the instruction of the Committee may follow, for which, of course, the Committee holds itself responsible, as it does for the final decision which is made, after careful deliberation, upon each case by itself. This final decision, however, for various reasons, is not infrequently delayed. Sometimes a more thorough medical examination seems to be required, sometimes further educational training, sometimes additional experience in evangelistic work at home, and sometimes a review of some important doctrinal truth. Or it may be that the general impression produced by the candidate as related to the particular field where he desires to labor, or to a particular department of service, leads the Committee to delay appointment. In all such cases the ordinary vote of the Committee has been that "it is inexpedient to make the appointment at present," or "voted to defer action." Many such cases along the history of many years are on record, showing that after an interval, sometimes of weeks, sometimes of months, occasionally of one or two years, a further report is presented, the difficulty which occasioned the delay is removed, and the candidate is appointed.

This method of procedure is in accordance with the principle commended

to the Board thirty-seven years ago in the following emphatic words: "The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. . . . The contributors to the funds for Foreign Missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over our country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice."

This general method, in accordance with this sound principle, — a method which with varied emphasis as to particular doctrines at particular times has been pursued during the entire history of the Board, and which has proved successful for the end proposed, — has been faithfully followed during the past year, this service being regarded by the executive officers and the Prudential Committee as one of their most serious, sometimes delicate and difficult, trusts.

Miscellany.

TRAFFIC IN NATIVE AFRICAN GIRLS.

FROM the information we have on good authority, it appears that certain unscrupulous white men in Zwaziland, Tongaland, and Delagoa Bay devote themselves to the purchase and sale of native girls and sometimes boys. These gentlemen (principally English and Frenchmen) reside at times in the Bombay range of mountains; and others in Delagoa Bay. They purchase the girls from Eway-way's territory and Tongaland principally, and sell them to any white man who is willing to give them their price —

which varies from £8 to £15 — in either cattle or money. As a rule the Kaffir chieftains do not sell the daughters of their own tribes unless they have been guilty of some infringement of native law, or their parents have been accused and punished for witchcraft. Eway-way takes care to have a steady stock on hand, and so is their most reliable market-master. There is a ready sale for these unfortunates at the gold-fields and amongst many of the unprincipled adventurers and settlers in the wilds. — *The Natal Mercury*.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgivings for the grace and guidance bestowed upon the Board at its Annual Meeting, let there be united supplication that during the new year of labor the officers of the Board may be directed in the fulfilment of their trust, and that God's blessing may rest upon the work at home and abroad.

[See page 413 for reference to the Special Day of Prayer for Foreign Missions, November 7.]

DEPARTURES.

- September 30. Rev. George M. Rowland and Mrs. Helen A. Rowland, to join the Japan Mission.
- October 18. From New York, Rev. Lemuel Bissell, D.D., to rejoin the Maratha Mission. His daughter, Miss Emily Bissell, accompanied him.
- October 19. From San Francisco, Rev. W. W. Curtis, returning to the Japan Mission with the following persons, who are to join that mission: Mrs. Lydia V. Curtis, Rev. Frank N. White, Mrs. Jennie A. White, Rev. Arthur W. Stanford, Mrs. Jane H. Stanford, Mr. Edmund Buckley, Mrs. Sara C. Buckley, M.D., and Miss Marcia F. Bliss.

ARRIVAL IN THE UNITED STATES,

October. At New York, Miss Mary E. Brooks, of the Western Turkey Mission.

MARRIAGE.

October 13. At Westfield, Mass., Rev. Lyndon S. Crawford to Miss Jennie G. Greenough, both under appointment to the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A pilgrim colony in Japan. (Page 448.)
2. A Japanese inquiry-meeting. (Page 450.)
3. Items from Micronesia. (Page 451.)
4. A fresh call from South Africa. (Page 453.)
5. A modern battle on the Plain of Issus. (Page 454.)
6. Progress in Jaffna, Ceylon. (Page 456.)
7. The future of China. (Page 459.)
8. Reports from the Annual Meeting of the American Board.

Donations Received in September.

MAINE.

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| Aroostook county. | |
| Sherman, Washburn Memorial ch. | 6 28 |
| Cumberland county. | |
| Cape Elizabeth, South Cong. ch. | 10 00 |
| Gorham, 1st Cong. ch. | 26 65—36 65 |
| Kennebec county. | |
| Augusta, J. W. Bradbury, | 100 00 |
| Hallowell, Mrs. H. K. Baker, | 5 00—105 00 |
| Lincoln and Sagadahoc counties. | |
| Wiscasset, Cong. ch. and so. | 11 00 |
| Woolwich, Cong. ch. and so. | 12 40—23 40 |
| Oxford county. | |
| South Paris, Cong. ch. and so. | 7 50 |
| Penobscot county. | |
| Bangor, 1st Cong. ch. | 21 79 |
| Brewer, 1st Cong. ch. | 10 50 |
| Hampden, Cong. ch. and so. | 10 75—43 04 |
| Somerset county. | |
| Norridgewock, Cong. ch. and so. | 38 30 |
| Washington county. | |
| Calais, 1st Cong. ch. | 31 00 |
| Robbinston, Cong. ch. and so. | 8 00—39 00 |
| York county. | |
| Kennebunkport, North Cong. ch. | 8 00 |
| Wells, 1st Cong. ch. | 27 10 |
| York, 1st Cong. ch. | 51 50—86 60 |
| | 385 77 |

NEW HAMPSHIRE.

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| Cooks county. | |
| Lancaster, Cong. ch. and so. | 13 13 |
| Grafton county. | |
| Hanover, Cong. ch. at Dartmouth College, | 21 84 |
| Lisbon, 1st Cong. ch. | 8 00 |
| Lyme, Cong. ch. and so. | 21 50—51 34 |
| Hillsboro' co. Conf. of Ch's. George Swain, Tr. | |
| Amherst, Rev. A. J. McGown. | 10 00 |
| Manchester, 1st Cong. ch., m. c. | 17 84 |
| Mason, C. B. Goodwin, | 1 00—28 84 |
| Merrimac county Aux. Society. | |
| Hooksett, Cong. ch. and so. | 9 30 |
| Salisbury, Cong. ch. and so. | 3 70—13 00 |
| Rockingham county. | |
| Hampton, Cong. ch. and so. | 11 26 |
| Sullivan county Aux. Society | |
| Christaestown, Cong. ch. and so. | 12 00 |
| | 129 67 |

VERMONT.

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| Addison county. | |
| Middlebury, Mary A. Mead, | 3 00 |
| Shoreham, Four friends, | 3 50—6 50 |
| Caledonia co. Conf. of Ch's. T. M. Howard, Tr. | |
| Peacham, Cong. ch. and so. | 31 96 |
| Chittenden county. | |
| Jericho, 2d Cong. ch. | 5 13 |
| Williston, Cong. ch. and so. | 21 25—26 38 |
| Lamoille county. | |
| Cambridge, Cong. ch. and so. | 31 75 |
| Johnson, Cong. ch. and so. | 20 00—51 75 |
| Orange county. | |
| Fairlee, A friend, | 2 00 |
| West Newbury, Cong. ch. and so. | 15 39—17 39 |
| Orleans county. | |
| Holland, 1st Cong. ch. | 6 85 |
| Windham county Aux. Soc. H. H. Thompson, Tr. | |
| West Brattleboro', Cong. ch. and so. | 13 68 |
| | 154 51 |

MASSACHUSETTS.

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| Berkshire county. | |
| South Egremont, Cong. ch. and so. | 19 26 |
| Stockbridge, A lady, | 5 00 |
| West Stockbridge, Village Cong. ch. | 26 07 |
| Williamstown, 1st Cong. ch. | 50 75—101 08 |
| Bristol county. | |
| Attleboro', 2d Cong. ch. | 110 00 |
| Fall River, 3d Cong. ch. | 12 34 |
| Mansfield, Cong. ch. and so. | 10 96 |
| Taunton, Union ch. | 15 54—148 84 |
| Brookfield Asso'n. William Hyde, Tr. | |
| New Braintree, Cong. ch. and so. | 16 71 |
| Essex county. | |
| Andover, South Cong. ch. | 100 00 |
| Essex county, North. | |
| Amesbury, Cong. ch. and so. | 7 61 |
| Newburyport, Whitefield Cong. ch. | 11 64—19 25 |
| Essex co. South Conf. of Ch's. C. M. Richardson, Tr. | |
| Beverly, Dane-st. ch., m. c. | 9 45 |
| Middleton, Cong. ch. and so. | 10 00—19 45 |
| Franklin co. Aux. Society. Albert M. Gleason, Tr. | |
| Conway, Cong. ch. and so. | 13 41 |
| Greenfield, 2d Cong. ch. | 48 70—62 11 |

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| Hampden co. Aux. Society. Charles Marsh, Tr. | |
| East Granville, Cong. ch. and so. | 10 00 |
| Springfield, Olivet ch. | 43 29 |
| Westfield, 2d Cong. ch. | 3 26 |
| West Springfield, Park-st. ch., 20.61: | |
| Mitteneague ch., 9.29, | 29 90—86 45 |
| Hampshire co. Aux. Society. | |
| Amherst, 1st Cong. ch. | 60 00 |
| Easthampton, 1st Cong. ch. | 64 48 |
| Hatfield, Cong. ch. and so. | 49 42 |
| Northampton, Mrs. C. L. Williston, | 100 00—273 90 |
| Middlesex county. | |
| Cambridge, North-ave. ch. | 25 82 |
| Cambridgeport, Pilgrim ch., m. c. | 5 82 |
| Concord, Trin. Cong. ch. | 25 |
| Dracut, Miss C. L. Anderson, | 5 00 |
| Malden, 1st Cong. ch. | 45 84 |
| Newton, Eliot ch. | 200 00 |
| Reading, Cong. ch. and so. | 10 00 |
| Saxtonville, Edwards ch. and so. | 22 25 |
| Somerville, Prospect Hill ch. | 64 08 |
| South Framingham, So. Cong. ch. | 275 20—654 26 |
| Middlesex Union. | |
| Harvard, Rev. C. C. Torrey, | 5 00 |
| Norfolk county. | |
| Braintree, A friend, for a bell at Mr. Wilcox's station (Makodweni), E. C. Africa Mission, 40; and for type for Samokov press, 10, | 50 00 |
| Dedham, 1st Cong. ch. (of wh., m. c., 8), 214.38; A friend, 1, | 215 38 |
| Dover, 2d Cong. ch. | 5 00 |
| Franklin, 1st Cong. ch. | 23 50 |
| Quincy, Cong. ch., m. c. | 15 00 |
| Stoughton, Cong. ch. and so. | 13 32 |
| Wollaston, M. H. Swift, | 10 00 |
| Wrentham, 1st Cong. ch. | 54 12—386 32 |
| Plymouth county. | |
| North Abington, Rev. Charles Jones, | 1 00 |
| suffolk county. | |
| Boston, Old South ch., 50; Park-st. eh., 50; Trinity ch. (Neponset), 28.29; Union ch., for Woman's Work in India, 9.83; Highland ch., m. c., 9.13; Eliot ch., 4.18; Mrs. Eleanor J. W. Barker, for Training School for Nurses at Kioto, 50; A thank-offering, 5 | 206 43 |
| Chelsea, 1st Cong. ch. | 30 00 |
| Revere, 1st Cong. ch., 25; A friend, 1, | 26 00—262 43 |
| Worcester co. Central Ass'n. E. H. Sanford, Tr. | |
| Worcester Union ch. | 128 22 |
| Worcester co. South Conf. of Ch's. | |
| Amos Armsby, Tr. | |
| Sutton, Cong. ch. and so. | 32 76 |
| —, "For God's work," | 1 00 |
| | 2,298 78 |
| Legacies. — Granby, Norris P. Kellog, by George Carver, Ex'r, | 270 00 |
| | 2,568 78 |

RHODE ISLAND.

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| Bristol, 1st Cong. ch. | 20 93 |
| Providence, North Cong. ch. | 43 35—64 28 |

CONNECTICUT.

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| Fairfield county. | |
| Fairfield, 1st Ch. of Christ (of wh. from O. B. Jennings, to const. MARY H. BURR, H. M., 102.75), | 253 89 |
| Trumbull, Cong. ch. and so. | 15 00 |
| Weston, Cong. ch. and so. | 15 00—283 89 |
| Hartford county. E. W. Parsons, Tr. | |
| Bristol, Cong. ch. and so. | 46 19 |
| Buckingham, Cong. ch. and so. | 2 81 |
| Canton Centre, Cong. ch. and so. | 10 00 |
| Hartford, Park ch. | 79 87 |
| Simsbury, Cong. ch. and so. | 67 05 |
| South Glastonbury, Cong. ch. and so. | 5 56 |
| Wethersfield, Cong. ch. and so. | 88 48 |
| Windsor, Cong. ch. and so. | 61 20—361 16 |
| Litchfield co. G. M. Woodruff, Tr. | |
| Thomaston, Cong. ch. and so. | 26 95 |

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| Torrington, 1st Cong. ch. | 12 00 |
| Winchester, Cong. ch. and so. | 15 18—54 13 |
| New Haven co. F. T. Jarman, Ag't. | |
| Guilford, 1st Cong. ch., to const. KATE M. DUDLEY, H. M. | 100 00 |
| North Madison, Cong. ch. and so. | 35 00—135 00 |
| New London co. L. A. Hyde and H. C. Learned, Trs. | |
| New London, 1st Ch. of Christ (of wh., m. c., 12.63), | 108 07 |
| Stonington, 1st Cong. ch. | 10 00—118 07 |
| Tolland county. E. C. Chapman, Tr. | |
| Union, Cong. ch. and so. | 6 00 |
| Windham county. | |
| Eastford, Cong. ch. and so. | 12 15 |
| Putnam, 2d Cong. ch. | 27 21 |
| Windham, Cong. ch. and so. | 24 48—63 84 |
| —, Two friends, | 50 00 |
| | 1,072 09 |
| Legacies. — West Hartford, Laura W. Selden, by Charles S. Mills and Henry H. Selden, Ex'rs, | 500 00 |
| | 1,572 09 |

NEW YORK.

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| Albany, Mrs. Amy R. Treadwell, 100; | |
| Julia Treadwell, 100, | 200 00 |
| Bay Shore, Cong. ch. and so. | 8 60 |
| Brooklyn, Emily Gesswein, | 1 00 |
| Buffalo, "R. W. B.," to const. Rev. A. L. SMALLEY and Mrs. BYRON BUTTON, H. M. | 200 00 |
| Clinton, "A thank-offering to the Lord," | 9 00 |
| Homer, Cong. ch. and so. | 27 80 |
| Jamaica, J. F. Phelps, | 1 00 |
| Morristown, Cong. ch. and so. | 11 53 |
| New York, S. T. Gordon, 250; W. P. Furniss, for India, 30, | 280 00 |
| Selkirk, Mabel Learned, | 25 00 |
| Sinclairville, Edwin Williams, | 2 00 |
| Wadham's Mills, H. A. Sanders, | 10 00—775 93 |
| Legacies. — Brooklyn, John B. Hutchinson, by Mrs. Ruthy B. Hutchinson, Ex'x, | 1,000 00 |
| Irving, Mrs. Susan M. G. Sackett, add'l, | 15 00—1,015 00 |
| | 1,790 93 |

PENNSYLVANIA.

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| Guy's Mills, Mrs. F. Maria Guy, | 2 00 |
| Plymouth, Welsh Cong. ch. | 19 45—21 45 |

NEW JERSEY.

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| Lakewood, Pres. ch., m. c. | 9 85 |
| Summit, Pres. ch., H. E. Simmons, for native teacher at Tung-cho, to const. Rev. D. W. MARVIN, H. M. | 50 00—59 85 |

TENNESSEE.

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| Nashville, Miss'y Soc'y in Fisk University, for Inhambane, E. C. Africa, | 20 63 |
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OHIO.

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| Cuyahoga Falls, Cong. ch. | 7 92 |
| Harmar, Cong. ch. | 33 35 |
| Kent, Cong. ch. | 23 51 |
| Lexington, Cong. ch., 4.56; "C. C.," 10, | 14 56 |
| Mansfield, 1st Cong. ch. | 171 27 |
| Norwalk, 1st Cong. ch. | 8 70—259 31 |

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| Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, add'l, | 36 93 |
| | 296 24 |

ILLINOIS.

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| Aurora, New Eng. Cong. ch. | 28 02 |
| Byron, Cong. ch. | 7 45 |
| Chicago, 1st Cong. ch., 150; New Eng. Cong. ch., 30.15; Union-park Cong. ch., m. c., 10.20; Clinton-st. Cong. ch., 3.25, | 193 60 |
| Creston, Cong. ch. | 20 37 |
| Ottawa, 1st Cong. ch. | 20 00 |
| Tolona, Mrs. L. Haskell, | 10 00—279 44 |

MISSOURI.

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| Kansas City, Clyde Cong. ch. | 15 00 |
| Neosho, 1st Cong. ch. | 10 00—25 00 |

MICHIGAN.

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| Hopkins, 2d Cong. ch., 7.15; 1st Cong. ch., 2.96, | 10 11 |
| Ludington, Cong. ch. | 30 00 |
| Manistee, Cong. ch. | 19 45 |
| Metamora, Pilgrim Cong. ch. | 7 36 |
| Romeo, Watson Loud, | 10 00 |
| White Cloud, 1st Cong. ch. | 14 80—91 72 |

WISCONSIN.

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| Durand, Cong. ch. | 3 26 |
| Emerald Grove, Cong. ch. | 12 25 |
| Fort Howard, Cong. ch. | 10 00 |
| Hartland, Cong. ch. | 2 00 |
| Johnstown, Cong. ch. | 3 10 |
| Milwaukee, Edmund D. Holton, | 100 00 |
| Sun Prairie, Cong. ch. | 25 00—155 61 |

IOWA.

| | |
|---|-------------|
| Belle Plaine, Cong. ch. | 27 00 |
| Belmond, Cong. ch., m. c. | 1 60 |
| Davenport, Ger. Cong. ch. | 8 00 |
| Eagle Grove, Rev. S. R. Wells, | 1 33 |
| Eldora, Cong. ch. | 23 76 |
| Fayette, Cong. ch., 12; Rev. A. S. Houston and wife, for Girls' School, Madura, 10, | 22 00 |
| Mitchellville, Cong. ch. | 5 64 |
| Montour, Cong. ch. | 38 75 |
| Percival, Cong. ch. | 7 20 |
| Sargeant's Bluffs, Cong. ch. | 10 00 |
| Sloam, Cong. ch. | 10 00 |
| Warren, 1st Cong. ch. | 3 40 |
| Williamsburgh, Welsh Cong. ch. | 5 25—163 93 |

MINNESOTA.

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|------------------------------|-------------|
| Duluth, Pilgrim Cong. ch. | 55 66 |
| Granite Falls, Cong. ch. | 12 00 |
| Minneapolis, Vine Cong. ch. | 5 00 |
| New Ulin, Cong. ch. | 7 00 |
| Northfield, Cong. ch. | 141 81 |
| Waseca, Cong. ch. | 13 50 |
| Worthington, Union Cong. ch. | 7 02—241 99 |

KANSAS.

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|--------------------|------------|
| Axtell, Cong. ch. | 2 25 |
| Chapman, Cong. ch. | 50 |
| Galva, Cong. ch. | 6 00 |
| Salem, Cong. ch. | 3 00—11 75 |

NEBRASKA.

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|-------------------------|------------|
| Bertrand, 1st Cong. ch. | 5 00 |
| Chadron, Cong. ch. | 4 75 |
| Doniphan, Cong. ch. | 3 10 |
| Fremont, 1st Cong. ch. | 25 00 |
| Scribner, Cong. ch. | 4 27—42 12 |

OREGON.

| | |
|----------------------|------|
| Corvallis, Cong. ch. | 3 05 |
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COLORADO.

| | |
|------------------------------------|-------------|
| Colorado Springs, Cong. ch. | 47 36 |
| Crested Butte, Ladies' Mis. Soc'y, | 3 00 |
| South Pueblo, 1st Cong. ch. | 16 00 |
| West Denver, Cong. ch. | 28 07—94 43 |

WASHINGTON TERRITORY.

| | |
|---------------------------------------|--------------|
| Cheney, Rev. Cushing Eells, to const. | |
| WALTER C. EELLS, H. M. | 100 00 |
| Skokomish, Cong. ch. | 23 05—123 05 |

DAKOTA TERRITORY.

| | |
|------------------------------|------------|
| Elk Point, Cong. ch. | 10 00 |
| Jamestown, Mrs. M. S. Wells, | 5 00—15 00 |

FOREIGN LANDS AND MISSION STATIONS.

| | |
|---------------------------------------|-------|
| Micronesia, Ruk, By Rev. R. W. Logan, | 40 00 |
|---------------------------------------|-------|

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

| | |
|---|----------|
| Mrs. J. B. Leake, Chicago, Illinois, Treasurer, | 4,500 00 |
|---|----------|

MISSION SCHOOL ENTERPRISE.

| | |
|--|-------|
| VERMONT. — Beunington, 2d Cong. Sab. sch. | 10 00 |
| MASSACHUSETTS. — Fall River, 2d Cong. Sab. sch., for a pupil in Marsovan, Turkey, in care of Rev. C. C. Tracy, | 16 00 |
| CONNECTICUT. — Salisbury, Ladies of Cong. sch., for a pupil in Mardin, Turkey, in care of Miss Dewey, | 40 00 |
| ILLINOIS. — Bowmanville, Cong. Sab. sch. | 5 07 |
| IOWA. — Dubuque, Ger. Cong. Sab. sch., 10; Mason City, Cong. Sab. sch., 4.23, | 14 23 |
| | 85 30 |

CHILDREN'S "MORNING STAR" MISSION.

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| MAINE. — New Gloucester, Cong. Sab. sch., 9.30; Woolwich, Cong. Sab. sch., 3.15, | 12 45 |
| NEW HAMPSHIRE. — East Derry, Cong. Sab. sch. | 9 50 |
| MASSACHUSETTS. — Amherst, North Cong. Sab. sch., 5; Buckland, Cong. Sab. sch., Mrs. Maynard's class, 2; Wellesley, Cong. Sab. sch., 17, | 24 00 |
| CONNECTICUT. — East Granby, Mission Circle of Cong. ch. | 1 50 |
| NEW YORK. — New Lebanon, Cheerful Workers of Cong. ch., 5; Cong. Sab. sch., 4.59; New York, "Mothers' Band" of De Witt Memorial ch., 4.30, | 13 89 |
| OHIO. — Marietta, Cong. Sab. sch. | 2 00 |
| INDIANA. — Plainfield, Anna L. Wasson, | 10 |
| ILLINOIS. — Chebanse, Cong. Sab. sch., 4; Chicago, Union-park Cong. Sab. sch., 125; Dundee, Cong. Sab. sch., 6, | 135 00 |
| MISSOURI. — Kidder, Cong. Sab. sch. | 5 00 |
| MICHIGAN. — Bay City, Girls' Mission Band of 1st Cong. ch., 2.50; Romeo, Cong. Sab. sch., add'l, 2.70; Ypsilanti, Cong. ch., 2.40, | 7 60 |
| COLORADO. — West Denver, Cong. Sab. sch. | 7 04 |
| | 218 08 |
| Donations received in September, | 11,332 74 |
| Legacies received in September, | 1,821 93 |
| | 13,154 67 |

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

| | |
|---|-----------|
| SANDWICH ISLANDS. — Shares sold by Captain Bray (received in July), | 11 00 |
| Previously acknowledged, | 48,275 32 |
| | 48,286 32 |

FOR YOUNG PEOPLE.

A NEW YEAR'S VISIT IN CHINA.

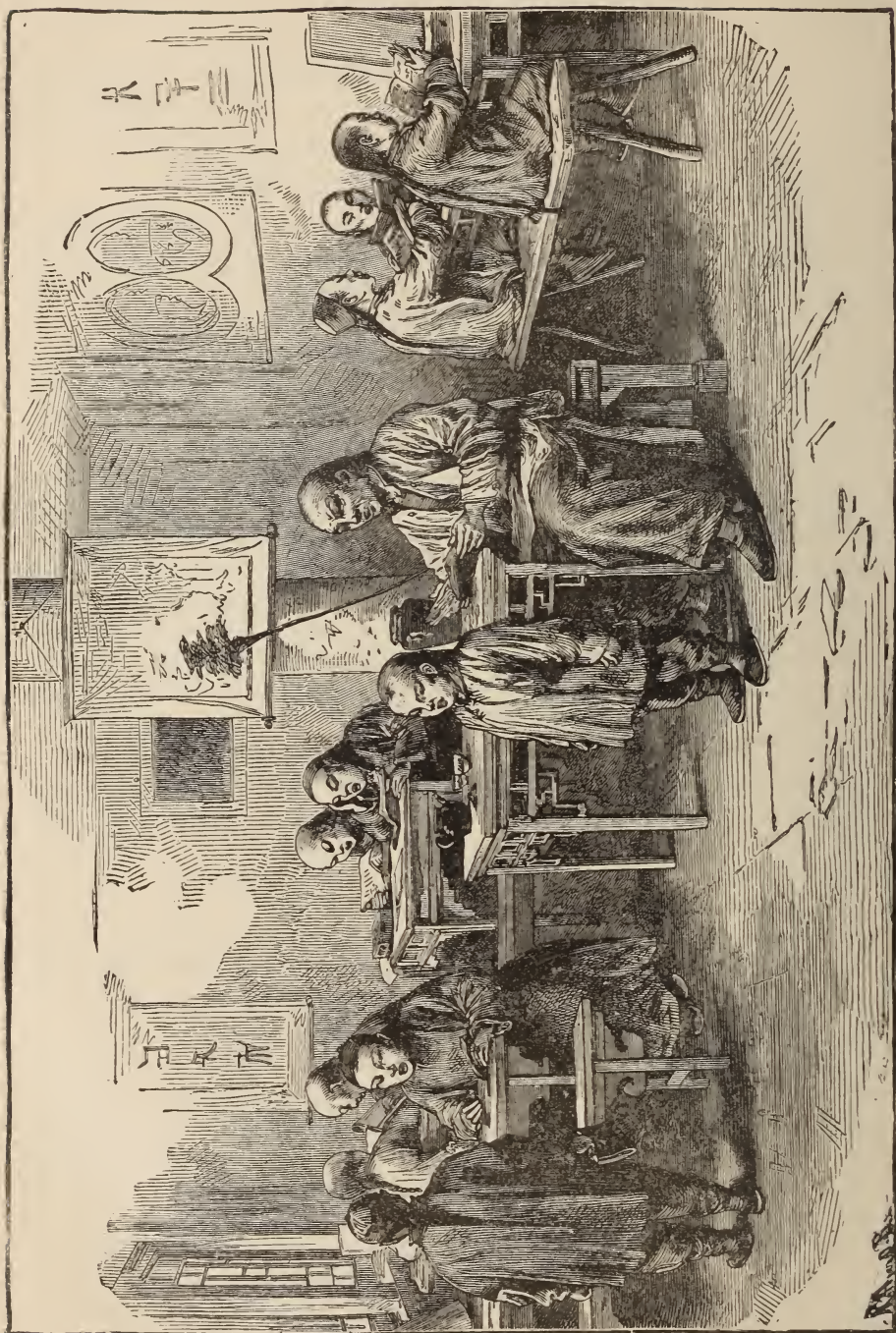
BY REV. CHARLES D. TENNEY, OF TAI-KU, CHINA.

AN English steamship officer said to me one day that he liked the Chinese because they would work right through the year without asking for any Sundays, if only they had a short vacation at their New Year's time.

That was a poor Englishman, to like the Chinese for not keeping Sunday, but what he said about them was true. Their rest, worship, and fun all come at New Year's time. The worship and fun they combine, for when they pray to their gods they shoot fire-crackers, send up rockets, burn bonfires, blow horns, and do a great many other things which do not seem at all solemn to us.

At about the middle of the first month of the year Mr. A. and I received an invitation to visit a Chinese friend who lives in a small village about ten miles from Tai-ku, our home. He sent us word that they had four kinds of entertainment in his village and that we must come and live with him for a few days and enjoy it. We did not care much about the four kinds of entertainment, but we were very glad to be invited in this friendly way. So we put on our black cloth boots with thick white soles, and all the other articles which the Chinese wear for their best clothes, and set out in the little springless carts which our friend had sent for us.

When we reached the village we found Mr. Lin, our friend, watching for us. We sprang out, put both our hands together and made a low bow instead of shaking hands as you do in America. He then led us into the house and made us sit on the stove-bed while we drank some tea. Before he had sat long we heard the sound of a band of music. Our host told us that what we heard was one of the kinds of entertainment he had spoken of and that the company we heard coming intended to perform for our benefit. So we went out into the yard and there we saw a queer sight. There were eight or ten boys dressed like girls, and other boys with long white beards fastened to their faces to represent old men. They formed a circle in the yard and then began to sing love-songs in a dismal kind of way through their noses, acting them out as they sung. A drum and cymbals and clappers and fiddles made an accompaniment for them. The people who had come into the yard to listen seemed to think that this was very fine indeed, and so Mr. A. and I tried to appear very much interested and laughed heartily whenever the others laughed. To tell the truth we grew very tired of it, for it was much the same thing over and over, and though they thought the music was beautiful we should have called it merely noise. I asked whether they learned their songs out of a book. They said no, that these songs had been handed down for many generations without being written. These boys go all about the village singing in this way during the first month without receiving any pay except the food which the people in whose yards they sing give them.



A CHINESE SCHOOLROOM.

After two or three hours the singers left and we went in to supper. We sat cross-legged on the stove-bed and ate from a little square table about a foot high. You know, of course, that our food was cut up into little bits before it was put on the table, and that we ate with chopsticks instead of knife and fork. During the nights which we spent at the village we and our host slept side by side on the brick-bed. This is not very pleasant, for a part of the time the fire is apt to get too hot and you feel as though you were being cooked. I will tell you of another of the village entertainments. After dark each night there were fireworks. At each end of the principal street they built a light wooden tower, which was decorated with colored paper and hung all over with fire-crackers. They had cords attached to the towers which extended half-way down the length of the street, going across from one side to the other several times. At each place where the cord was fastened to the buildings on the sides of the street was a small rocket attached to the cord in such a way that it would run along the cord toward the tower. When the signal was given, the first little rocket was touched off; it shot to the next angle in the cord and lit the rocket which was waiting there, which, in its turn, shot to the next station, and so on until the tower was reached, when the fire-crackers went off with a crash.

The third kind of festivity which we found going on was what they called "the iron poles." This name would not suggest what it really was. The prettiest little girls in the village were chosen and fastened to the tops of poles. Very nice and long silk clothes were put upon them so as to hide all the fastenings. The poles were attached to frames so that men could carry them through the streets with the little girls up in the air. They had ten or twelve of these going through the village at the same time, with a band of music in front and a great crowd following. You might think the little girls had a hard time, but I thought they seemed to enjoy it as much as any one.

We did not visit the theatre at this time, which made the fourth kind of entertainment that Mr. Lin spoke of, so I will not describe it to you.

We spent our evenings after the fireworks were over in showing our magic-lantern pictures to the village people. The foreign scenes give them respect for foreigners, for they have an impression that we are barbarians at home and only adopt the ways of civilization when we come to their land, which they call "the Middle Kingdom." The main use we make of the lantern is to teach Christian truth by means of a series of pictures about the life of Christ. The pictures make them remember the words that are spoken.

Now I must tell you about the friend at whose house we were guests. This man, Mr. Lin, was formerly wealthy, but he became a slave to the opium-habit, and because the expensiveness of the habit, and still more because it made him unable to attend to his business properly, he was reduced to very moderate circumstances. He saw that unless he could get free from opium he would soon come to ruin. He heard that the foreigners had a way to help people break off the use of opium and so he came to us and lived over a month with us, receiving our treatment. During this time he succeeded in nearly overcoming his craving so that he has been able to resist it ever since. We improved the opportunity to teach him the truths of Christianity. When he left he seemed to have a great respect for the religion of Jesus and also seemed to have formed a sincere friend-

ship for us which we hope to use to lead him into a full acceptance of the truth. While we were at his house .he treated us as cordially as we could have been treated by our own countryman. From the talents, social standing, and influence



OUTDOOR PREACHING IN CHINA.

of this Mr. Lin we know that he would make a grand leader of the Church if he is won to Christ ; and from his kindly feeling toward us and his regard for Christian truth we feel that there is good reason to hope that he will soon be ready to take a decided stand for the right.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-seventh Annual Meeting at the Opera House in Des Moines, Iowa, Tuesday, October 5, 1886, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.
Alonzo H. Quint, D.D., Dover.

Vermont.

Rev. H. Fairbanks, PH.D., St. Johnsbury.

Massachusetts.

Mark Hopkins, D.D., LL.D., Williamstown.
Augustus C. Thompson, D.D., Boston.
Nathaniel George Clark, D.D., Boston.
Langdon S. Ward, Esq., Boston.
Joshua W. Wellman, D.D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D.D., Boston.
Hon. Joseph S. Ropes, Boston.
Edwin B. Webb, D.D., Boston.
Daniel L. Furber, D.D., Newton Centre.
Egbert C. Smyth, D.D., Andover.
Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Jonathan L. Jenkins, D.D., Pittsfield.
Sewall G. Mack, Esq., Lowell.
Thomas J. Borden, Esq., Fall River.
El Nathan E. Strong, D.D., Auburndale.
John L. Withrow, D.D., Boston.
Henry M. Dexter, D.D., New Bedford.
Judson Smith, D.D., Boston.
Rev. Michael Burnham, Springfield.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Rowland Hazard, Esq., Peacedale.
Thomas Laurie, D.D., Providence.
James G. Vose, D.D., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
John E. Todd, D.D., New Haven.
William Thompson, D.D., Hartford.
Rev. Burdett Hart, New Haven.
Lewis A. Hyde, Esq., Norwich.
Elbert B. Monroe, Esq., Southport.

New York.

Zebulon S. Ely, Esq., New York City.
L. Henry Cobb, D.D., New York City.
George B. Safford, D.D., New York City.
William S. Smart, D.D., Albany.

New Jersey.

Aaron Carter, Esq., Orange.

Ohio.

Israel W. Andrews, D.D., Marietta.
James H. Fairchild, D.D., Oberlin.

Illinois.

Robert W. Patterson, D.D., Chicago.
George N. Boardman, D.D., Chicago.
Edward P. Goodwin, D.D., Chicago.
E. W. Blatchford, Esq., Chicago.
Ralph Emerson, Esq., Rockford.
Simon J. Humphrey, D.D., Chicago.
Frederick A. Noble, D.D., Chicago.
Charles H. Case, Esq., Chicago.
Franklin W. Fisk, D.D., Chicago.
J. K. Scarborough, Esq., Payson.
Caleb F. Gates, Esq., Chicago.
William E. Hale, Esq., Chicago.

Michigan.

Philo R. Hurd, D.D., Detroit.
Hon. Philo Parsons, Detroit.
Rev. Moses Smith, Detroit.
Horatio Q. Butterfield, D.D., Olivet.

Wisconsin.

Aaron L. Chapin, D.D., Beloit.
Edward H. Merrell, D.D., Ripon.
Samuel W. Eaton, D.D., Lancaster.
Hon. Edward D. Holton, Milwaukee.

Minnesota.

James W. Strong, D.D., Northfield.
M. McG. Dana, D.D., St. Paul.
Hon. Edwin S. Jones, Minneapolis.

Iowa.

Alden B. Robbins, D.D., Muscatine.
Hon. John G. Foote, Burlington.
Hon. Samuel Merrill, Des Moines.
James S. Hoyt, D.D., Keokuk.
George F. Magoun, D.D., Grinnell.

Missouri.

Henry A. Stimson, D.D., St. Louis.
Truman M. Post, D.D., St. Louis.

Dakota.

Joseph Ward, D.D., Yankton.

California.

John K. McLean, D.D., Oakland.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. C. D. Crane, Newcastle.

New Hampshire.

Edward Robie, D.D., Greenland.
Rev. Albert Watson, Hampstead.
Rev. G. H. DeBevoise, Keene.
Hon. Dexter Richards, Newport.
Rev. Sumner Clark, Wolfboro'.

Vermont.

Rev. M. A. Gates, Barton Landing.
Charles W. Osgood, Bellows Falls.
Rev. P. S. Pratt, Dorset.
Rev. William S. Hazen, Northfield.
Asa W. Kenney, Royalton.
John H. Page, Rutland.
C. M. Lamson, D.D., St. Johnsbury.

Massachusetts.

Rev. L. H. Sheldon, Andover.
Rev. H. A. Hazen, Auburndale.
Thomas W. Bicknell, Boston.
Edward A. Studley, Boston.
Rev. George A. Tewksbury, Cambridgeport.
Rev. J. B. Seabury, Dedham.
Rev. L. R. Eastman, Jr., Framingham.
Rev. Oliver S. Dean, Holbrook.
C. T. Symmes, Lancaster.
Rev. M. C. Ayres, Newton Highlands.
Rev. Henry L. Edwards, Northampton.
Rufus Smith, Sunderland.
Rev. Edward S. Tead, Somerville.
Rev. P. D. Cowan, Wellesley.
G. Henry Whitcomb, Worcester.

Connecticut.

Rev. H. G. Marshall, Cromwell.
Rev. J. E. Bushnell, Fairfield.
Rev. B. J. Relyea, Green's Farms.
Newman Smyth, D.D., New Haven.
Rev. L. F. Berry, Plantsville.
Rev. A. L. Clark, Simsbury.
H. G. Talcott, Talcottville.
Rev. S. M. Freeland, Thomaston.

New York.

Julius Davenport, Brooklyn.
Rev. Samuel Johnson, Danby.
Edward W. Gilman, D.D., Flushing.
Rev. W. E. Park, Gloversville.
M. N. Haskell, Lockport.
William Hayes Ward, D.D., New York City.
Rev. William Kincaid, New York City.
Lyman Abbott, D.D., New York City.
Rev. W. H. Woodwell, Orient.

District of Columbia.

Rev. S. M. Newman, Washington.

Illinois.

K. A. Burnell, Aurora.
Rev. E. A. Adams, Chicago.
Rev. E. J. Alden, Chicago.
Rev. W. A. Bartlett, Chicago.
Simeon Gilbert, D.D., Chicago.
Rev. Henry L. Hammond, Chicago.
H. M. Hobart, Chicago.
Arthur Little, D.D., Chicago.
Rev. John H. Parr, Chicago.
Rev. T. P. Prudden, Chicago.
G. S. F. Savage, D.D., Chicago.
Rev. Edward F. Williams, Chicago.
Isaac N. Camp, Chicago.
Rev. George C. Noyes, Evanston.
Rev. George F. Hunter, Granville.
Rev. F. H. Smith, Godfrey.
Rev. W. A. Nichols, Lake Forest.
John B. Joy, Concord.
Rev. J. T. Blanchard, Monticello.
Rev. S. H. Dana, Quincy.
Rev. W. T. Savage, Quincy.
C. W. Keyes, Quincy.
Rev. Charles H. Morse, Plano.
Rev. Theodore Clifton, Rockford.
W. A. Dickerman, Rockford.
Rev. R. O. Post, Springfield.
Rev. Martin Post, Stirling.
Rev. Q. L. Dowd, Winnetka.

Michigan.

Rev. W. B. Williams, Charlotte.
Rev. W. H. Davis, Detroit.
Rev. John P. Sanderson, Detroit.
Rev. E. W. Miller, Grand Rapids.
Rev. F. N. White, Hancock.

Wisconsin.

J. J. Blaisdell, D.D., Beloit.
 Rev. T. M. Boss, La Crosse.
 Rev. T. G. Grassie, Milwaukee.
 Rev. E. W. Butler, Windsor.

Minnesota.

Rev. C. E. Wright, Austin.
 Rev. S. V. S. Fisher, Minneapolis.
 Rev. George Huntington, Northfield.
 Rev. E. M. Williams, Northfield.
 A. C. Anderson, St. Paul.

Missouri.

Rev. S. P. Dunlap, Hannibal.
 Rev. J. H. Williams, Kansas City.
 Henry Bullard, D.D., St. Joseph.
 J. G. Merrill, D.D., St. Louis.

Kansas.

Rev. James G. Dougherty, Ottawa.

Nebraska.

Rev. George W. Wainwright, Blair.
 Rev. Harmon Bross, Chadron.
 Rev. O. V. Rice, Columbus.
 Rev. Henry Bates, Crete.
 Rev. A. A. Hurd, Darlington.
 Rev. M. J. P. Thing, Linwood.
 Rev. S. C. Dean, South Bend.
 Rev. George S. Biscoe, Waverly.

Dakota.

Rev. Charles Seccombe, Springfield.

Colorado.

Martin L. Mead, Highlandlake.
 Rev. R. B. Wright, South Pueblo.

Oregon.

G. H. Atkinson, D.D., Portland.

Ohio.

Thomas Daggett, D.D., Bryan.
 J. M. Sturtevant, D.D., Cleveland.
 Rev. C. E. Dickinson, Marietta.
 W. G. Ballantine, D.D., Oberlin.
 Rev. William Mellen, Oberlin.
 Flavel Bascom, D.D., Oberlin.

Rev. Charles V. Spear, Oberlin.
 Rev. W. H. Warren, Springfield.

Iowa.

Rev. W. H. Burnard, Algona.
 Rev. J. D. Sands, Belmond.
 Rev. E. E. P. Abbott, Cedar Rapids.
 Rev. Henry N. Hoyt, Charles City.
 Rev. Charles Little, Clay.
 Rev. G. G. Rice, Council Bluffs.
 Rev. M. L. Williston, Davenport.
 Rev. John Willard, Decorah.
 Oliver Brooks, Denmark.
 Rev. S. Ollerenshaw, Des Moines.
 A. L. Frisbie, D.D., Des Moines.
 Rev. Charles O. Brown, Dubuque.
 E. Adams, D.D., Eldora.
 Rev. Richard Hassell, Fairfax.
 Rev. O. W. Cooley, Glenwood.
 Harvey Bliss, Grinnell.
 Fisk P. Brewer, Grinnell.
 Rev. W. L. Coleman, Grinnell.
 Rev. F. J. Douglass, Humboldt.
 Rev. D. B. Eells, Jefferson.
 Jacob G. Miller, D.D., Manchester.
 Rev. J. E. Bissell, McGregor.
 Rev. W. E. DeRiemer, Miles.
 Rev. J. W. Pelt, Monticello.
 Rev. A. A. Baker, Newell.
 John Meyers, Newton.
 Rev. S. F. Dickinson, Newton.
 Rev. J. G. Sabin, Ogden.
 Rev. John W. Ferner, Postville.
 Elihu Smith, Sioux City.
 Rev. Joseph Chandler, Strawberry Point.
 William M. Brooks, D.D., Tabor.
 Rev. John Todd, Tabor.

Sandwich Islands.

Rev. Thomas L. Gulick, Maui.

Missionaries Present.

Rev. C. A. Stanley, North China.
 Rev. Chauncey Goodrich, North China.
 Rev. J. D. Davis, D.D., Japan.
 Rev. M. L. Gordon, D.D., Japan.
 Rev. J. H. Pettie, Japan.
 Rev. C. W. Kilbon, Zulu Mission.
 Rev. Thomas S. Smith, Ceylon.

The President, Rev. Mark Hopkins, D.D., took the chair. The hymn, "Zion awake! thy strength renew," was sung, and prayer was offered by Rev. Thomas Laurie, D.D.

Rev. Michael Burnham, of Springfield, Mass., was elected Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following Committees:—

Committee of Arrangements.—Rev. A. L. Frisbie, D.D., Rev. M. McG. Dana, D.D., Rev. Ephraim Adams, D.D., Rev. Harry Hopkins, D.D., E. H. Pitkin, Esq.

Committee on Nominations. — Rev. F. A. Noble, D.D., Rev. H. Q. Butterfield, D.D., Ralph Emerson, Esq.

Committee on Business. — Hon. E. D. Holton, Hon. Philo Parsons, Rev. J. H. Fairchild, D.D., Rev. J. W. Strong, D.D., Hon. Arthur W. Tufts.

Secretary Alden read the Report of the Prudential Committee on the Home Department. Prayer was offered by Rev. J. W. Wellman, D.D.

Secretary Clark read the Annual Survey of the Missions. Prayer was offered by the Rev. Moses Smith.

Treasurer L. S. Ward presented the summary of his report with the certificate of the Auditors.

After notices by the Committee of Arrangements, a hymn was sung, and adjournment taken to half-past seven o'clock in the evening.

TUESDAY EVENING.

The Vice-president took the chair at half-past seven o'clock. After devotional services, led by the Rev. G. H. Atkinson, D.D., of Oregon, the sermon was preached by Rev. J. L. Withrow, D.D., of Boston, Mass., on Acts xxvi, 17, 18: "The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Prayer was offered by Prof. George N. Boardman, D.D.

The Committee on Nominations reported as follows, and the report was accepted and the several Committees appointed: —

Committee on the Report of the Home Department. — Rev. S. C. Bartlett, D.D., Rev. J. H. Fairchild, D.D., Rev. W. H. Davis, Rev. J. G. Vose, D.D., C. F. Gates, Esq., G. Henry Whitcomb, Esq., William E. Hale, Esq.

Committee on Treasurer's Report. — C. H. Case, Esq., A. L. Williston, Esq., Rowland Hazard, Esq., J. N. Stickney, Esq., Hon. T. W. Bicknell, S. G. Mack, Esq., R. J. Baldwin, Esq.

An adjournment was taken to nine o'clock Wednesday morning.

WEDNESDAY MORNING.

President Hopkins took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. George F. Magoun, D.D. The Minutes were read.

Secretary Alden read a paper from the Prudential Committee, on "The Interdependence of Home and Foreign Missions." Prayer was offered by Rev. L. H. Cobb, D.D.

The President appointed a Committee on Dr. Alden's paper as follows: —

Rev. Arthur Little, D.D., Rev. T. G. Grassie, Rev. A. F. Sherrill, D.D., Rev. L. H. Cobb, D.D., A. L. Williston, Esq., A. G. Cumnock, Esq., Rev. W. H. Warren.

The Nominating Committee reported the following: —

Committee on Place and Preacher. — Rev. G. S. F. Savage, D.D., Pres. I. W. Andrews, D.D., Rev. E. N. Packard, Rev. E. M. Williams, Prof. J. J. Blaisdell, D.D., Z. Stiles Ely, Esq., Lewis A. Hyde, Esq.

The Business Committee announced their place of meeting.

At ten o'clock devotional services were introduced under the conduct of Rev. J. G. Merrill, D.D. Part was taken in these services by Rev. Robert W. Patterson, D.D., Rev. Charles Seccombe, Rev. Addison Blanchard, Rev. Chauncey Goodrich, D.D., K. A. Burnell, Rev. T. G. Grassie, and Rev. A. F. Sherrill, D.D.

At half-past ten o'clock President Hopkins resumed the chair and Secretary Clark read a paper from the Prudential Committee on "Missionary Comity — Method and Means for Carrying Forward the Work in the Foreign Field." Prayer was offered by Rev. Burdett Hart.

The chair appointed the following Committee on Secretary Clark's paper: Rev.

George N. Boardman, D.D., Rev. J. B. Seabury, Rev. Joseph Ward, D.D., Rev. W. S. Hazen, Rev. J. M. Sturtevant, D.D., Hon. Samuel Miller, Hon. Samuel F. Cooper.

Addresses were made by Rev. William Kincaid, District Secretary at New York, Rev. Chauncey Goodrich, D.D., of North China, and Rev. J. D. Davis, D.D., of Japan. Adjournment was taken to two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at two o'clock. After a hymn, prayer was offered by Rev. C. M. Lamson, D.D.

The Nominating Committee, through Rev. F. A. Noble, D.D., reported nominating the following Committees, and the report was accepted and the Committees appointed:

On the Turkish Missions. — Rev. C. M. Lamson, D.D., Rev. H. M. Dexter, D.D., Rev. J. W. Harding, Rev. E. E. P. Abbott, Rev. Addison Blanchard, Charles W. Osgood, Esq., Hon. Samuel Miller.

On Missions to Papal Lands. — Rev. A. L. Chapin, D.D., Rev. E. A. Adams, Rev. George B. Safford, D.D., Rev. George S. Biscoe, Rev. Judson Titsworth, A. C. Anderson, Esq., Dea. Boynton.

On the China Missions. — Rev. W. S. Smart, D.D., Rev. J. M. Sturtevant, D.D., Rev. J. P. Sanderson, Rev. W. A. Nichols, Rev. J. T. Blanchard, Oliver Brooks, Esq., H. M. Hobart, Esq.

On the Japan Missions. — Rev. John E. Todd, D.D., Rev. L. H. Cobb, D.D., Rev. William H. Ward, D.D., Rev. Simeon Gilbert, D.D., Rev. William E. Park, Hon. J. G. Foote, W. A. Dickerman.

On the African Missions. — Rev. George F. Magoun, D.D., Rev. J. G. Merrill, D.D., Rev. G. H. DeBevoise, Rev. L. F. Berry, Rev. T. G. Grassie, Julius Davenport, Esq., H. J. Bostwick, Esq.

On Missions in India and Ceylon. — Rev. E. P. Goodwin, D.D., Rev. Lyman Abbott, D.D., Rev. Burdett Hart, Rev. Moses Smith, Hon. A. C. Barstow, Rev. W. H. Warren, Rev. H. A. Hoyt.

On Missions to the Pacific Islands. — Rev. E. F. Williams, D.D., Rev. Alden Robbins, D.D., Rev. C. O. Brown, Rev. Edward Robie, D.D., Rev. C. D. Crane, Hon. Dexter Richards, M. N. Haskell, Esq.

On Officers. — Rev. Michael Burnham, Rev. A. H. Quint, D.D., Rev. D. L. Furber, D.D., Rev. J. L. Jenkins, D.D., Rev. W. P. Fisher, Elbert B. Monroe, Esq., E. A. Studley, Esq.

Secretary Smith read a paper from the Prudential Committee, on the "Constant Factors in the Missionary Problem." Prayer was offered by Rev. D. L. Furber, D.D.

The chair appointed the following on Secretary Smith's paper: Rev. Burdett Hart, Rev. E. P. Goodwin, D.D., Rev. E. H. Merrill, D.D., Hon. Philo Parsons, Prof. W. G. Ballantine, D.D., G. Henry Whitcomb, Esq., Rev. George A. Tewksbury.

Addresses were made by Rev. C. W. Kilbon, of Africa; Rev. J. H. Pettee, of Japan; and Rev. C. A. Stanley, of China. Prayer was offered by Rev. Philo R. Hurd, D.D. Adjournment was taken to half-past seven in the evening.

WEDNESDAY EVENING.

Vice-president Blatchford took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by Rev. William P. Fisher.

The Nominating Committee asked that Rev. A. H. Quint, D.D., be excused, at his own request, from serving on the Committee on Officers, and that Rev. Arthur Little, D.D., be appointed in his place. The request was granted and the appointment made.

The Business Committee introduced Rev. G. F. Magoun, D.D., who presented

a request from the Woman's Christian Temperance Union, asking the signature of the President and Recording Secretary of the Board to a petition as follows:—

To the International Committee of the Evangelical Alliance:—

DEAR FATHERS AND BRETHREN,—Believing as we do that intemperance and its results constitute one of the greatest obstacles in the way of the gospel in every land, we, as Christian workers, earnestly petition that one entire day of the Week of Prayer be devoted to prayer for the abolition of the liquor-traffic.

The request was granted.

The Committee on African Missions presented its report by its chairman, Rev. G. F. Magoun, D.D., and the report was accepted.

The Committee on Secretary Clark's paper reported by the chairman, Prof. George N. Boardman, D.D., who followed his report with remarks. Addresses were made by Rev. Julian M. Sturtevant, D.D., Rev. M. L. Gordon, D.D., Rev. Joseph Ward, D.D., and the report was accepted. Prayer was offered by Rev. J. B. Seabury.

The Committee on Secretary Alden's paper reported by its chairman, Rev. Arthur Little, D.D., who followed his report with remarks. After an address by Rev. L. H. Cobb, D.D., the report was accepted.

After singing the doxology, and the benediction by Prof. F. W. Fisk, D.D., adjournment was taken to Thursday morning at nine o'clock.

THURSDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. William E. Park. The Minutes were read.

The chair appointed the following Committee on New Members, to report next year: Rev. E. N. Packard, Rev. Burdett Hart, Rev. R. G. Hutchins, D.D., Hon. E. S. Jones, C. F. Thompson, Esq., J. P. Wallace, Esq., Rev. F. D. Ayer.

The Committee on Place and Preacher reported through Rev. G. S. F. Savage, D.D., chairman, recommending Springfield, Mass., as the place of the next Annual Meeting, and Rev. F. A. Noble, D.D., as preacher, with Pres. Timothy Dwight, D.D., as alternate. The report was accepted and the recommendation adopted. The Committee also nominated the following local Committee of Arrangements for the next Annual Meeting: Rev. Michael Burnham, Rev. L. H. Cone, Major E. P. Ingersoll, Hon. W. H. Haile, Charles Marsh. The Committee was appointed.

The Committee on Turkish Missions reported through Rev. C. M. Lamson, D.D., its chairman, and the report was accepted.

The Committee on the Report of the Home Department was presented by its chairman, Pres. S. C. Bartlett, D.D., who followed the report with remarks, and offered, in behalf of the Committee, the following resolutions:—

1. *Resolved*, That we recognize with profound gratitude the continued marks of favor with which our Lord and Master regards this great work of preaching the gospel to all nations.
2. *Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

Discussion ensued in which the following gentlemen participated: Rev. J. G. Vose, D.D., Prof. Egbert C. Smyth, D.D., Secretary Alden, Rowland Hazard, Esq., Rev. Lyman Abbott, D.D., and Rev. A. H. Quint, D.D.

Rowland Hazard, Esq., offered the following resolution, which was rejected:—

Resolved, That a committee of nine be appointed by the President of the Board, to act with the President of the Board, to take the whole subject into careful consideration, make inquiries into all the facts, receive suggestions from the officers and members of the Board and from its constituency in the churches, and report at the next Annual Meeting, or at a special meeting of the Board to be called

by the committee; and at that meeting, if it deems best, the Board shall be convened, with due notice to each member, for such action as a wise and prayerful investigation of the whole case may demand.

The report of the Committee was accepted, and the first of the resolutions as offered by the Committee was adopted. Adjournment was taken to quarter-past three o'clock.

THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was administered in the Plymouth Congregational and the Westminster Presbyterian Churches.

At a quarter-past three o'clock the President took the chair. A hymn was sung, and prayer was offered by Rev. J. W. Strong, D.D. The discussion of the morning was continued by Rev. W. H. Ward, D.D., Prof. George N. Boardman, D.D., Rev. I. W. Andrews, D.D., Rev. Newman Smyth, D.D., Rev. C. O. Brown, Rev. E. P. Goodwin, D.D., Secretary N. G. Clark, and Hon. Samuel Miller.

The following amendment was offered by Rev. A. L. Chapin, D.D., as an appendix to the second resolution of the Committee on the Home Department and adopted:—

The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perverse and dangerous to the churches at home and abroad.

In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any commitment to the approval of that doctrine, and advise a continuance of that caution in time to come.

Remarks were made by Rev. William P. Fisher.

The second resolution as offered by the Committee on the Home Department, with the amendment presented by Dr. Chapin, was adopted.

Vice-president Blatchford offered the following resolution, which, after remarks by President Hopkins, Rev. A. H. Quint, D.D., and Rev. William Kincaid, was adopted:

The Board recommends to the Prudential Committee to consider, in difficult cases, turning upon the doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate, and the Committee is instructed to report on this matter to the Board at the next Annual Meeting.

Adjournment was taken to half-past seven o'clock.

THURSDAY EVENING.

Vice-president Blatchford took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by Rev. G. S. F. Savage, D.D. The Committee on New Members reported through C. F. Gates, Esq., the names of the following gentlemen, who were thereupon elected to be Corporate Members:—

Rev. Charles A. Dickinson, G. Henry Whitcomb, Esq., Rev. A. Hastings Ross, Hon. Byram M. Cutcheon, Rev. Edward M. Williams, Rev. George W. Phillips, D.D.

The Committee on Officers reported through Rev. M. Burnham, recommending that the Prudential Committee shall consist of ten members. The recommendation was adopted. The Committee then nominated a list of officers, and after remarks by Rev. J. L. Jenkins, D.D., the ballot was taken and the officers nominated were elected as follows:

President.

MARK HOPKINS, D.D., LL.D.

Vice-president.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, D.D.

EZRA FARNSWORTH, Esq.

Hon. JOSEPH S. ROPES.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. EDWARD S. ATWOOD, D.D.

Rev. CHARLES A. DICKINSON.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.

EDMUND K. ALDEN, D.D.

JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. AVERY PLUMER.

Hon. ARTHUR W. TUFTS.

JAMES M. GORDON, Esq.

The vote to limit the Prudential Committee to ten members was, on motion of Rev. J. L. Jenkins, D.D., reconsidered, and it was voted that the Committee consist of eleven members. Hon. Alpheus Hardy was elected a member of the Prudential Committee.

The following resolution was offered by Rev. Michael Burnham and adopted:—

Resolved, That the Board desire to express to the Hon. Alpheus Hardy, for twenty-nine years a member of the Prudential Committee, and for many years its honored chairman, their hearty thanks for his long and faithful services, and request that he will accept the reelection now given him, in the face of his communication asking to be released from further service.

The Committee on Missions in India and Ceylon reported through Rev. E. P. Goodwin, D.D., and the report was accepted.

The Committee on Missions in China reported through Rev. W. S. Smart, D.D., and the report was accepted.

The Committee on Missions to Japan reported through its chairman, Rev. John E. Todd, D.D., and the report was accepted.

The Committee to which was referred Secretary Smith's paper reported through its chairman, Rev. Burdett Hart, and the report was accepted.

The Business Committee, through its chairman, Hon. E. D. Holton, offered the following report, which was accepted and the recommendation adopted:—

Your Committee, to whom was referred the letter of the Rev. T. T. Munger, D.D., and a printed circular of the United Church, of New Haven, recommend that the Prudential Committee (which has not passed upon the printed communication), at its earliest convenience, take up the case coming from the New Haven church, and seek to the utmost of its power an adjustment of its differences.

President Hopkins made an address. After the benediction by Rev. E. P. Goodwin, D.D., adjournment was taken to nine o'clock to-morrow morning.

FRIDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. M. McG. Dana, D.D. The Minutes were read.

The Special Committee appointed at the last Annual Meeting "to examine the affairs of the Treasurer's office, in view of certain public statements concerning them," reported through its chairman, Thomas J. Borden, Esq., and the report was accepted.

[This report, in accordance with instructions given the Committee, was made through the public press, and can be found in the *Missionary Herald* for April, 1886.]

The Committee on the Treasurer's Report, reported through its chairman, C. H. Case, Esq., and the report was accepted.

The Committee on Missions in Papal Lands reported through its chairman, Rev. A. L. Chapin, D.D., and the report was accepted.

Secretary Smith introduced Rev. Thomas S. Smith, of the Ceylon Mission; Rev. Lorin S. Gates, of the Maratha Mission; Rev. Willis C. Dewey, of the Eastern Turkey Mission; Rev. J. H. Pettee, of the Japan Mission; Rev. Chauncey Goodrich, D.D., of the North China Mission; Rev. J. D. Davis, D.D., of the Japan Mission; and Rev. E. P. Goodwin, D.D., who made addresses. The Board was led in prayer by Rev. G. A. Tewksbury.

A telegram of greeting was received from the Lutheran Synod of Iowa, and an appropriate response was sent. Rev. Moses Smith made remarks.

The Business Committee presented the following resolution, which was adopted :—

Resolved, In view of recent official reports from Peking relating to outrages on missionaries in China, this Board desires the Prudential Committee to prepare and to present to our National Government, in the name of this Board, a respectful protest against the wrongs which the Chinese in this country have received, and an earnest appeal to have these wrongs redressed.

The Business Committee offered the following resolutions, which were adopted :—

Resolved, That the thanks of the Board are due and are herewith most cordially given :—

(1) To the Committee of Arrangements, whose provision for the convenient transaction of the business of the Board has been ample and satisfactory.

(2) To the Railroad Companies running to this prosperous and beautiful city for generous reduction of fares, and for the gentlemanly coöperation of the officials connected with the management.

(3) To the Press of the city for the full reports of the proceedings of the Board and for their appreciative editorials.

(4) To the Hotels for their generous and hearty coöperation ; making the large number whom they have entertained to feel entirely at home.

(5) To the families of the city of different denominations who have, with a spirit of true Christian hospitality, opened their homes for the entertainment of members of the Board.

(6) To the Plymouth Church and the First Presbyterian Church (as well as to others who offered the same) for opening their edifices for the use of the Board, affording the happiest medium of social and business exchange of members and friends of the Board.

Letters excusing their absence from this meeting were reported as having been received from the following Corporate Members : Rev. Drs. R. G. Hutchins, N. A. Hyde, E. G. Beckwith, I. E. Dwinell, W. E. Merriman, J. G. Davis, E. Cutler, T. H. Hawkes, J. G. Johnson, Richard Cordley, Zachary Eddy, J. W. Chickering, W. W. Patton, Edwards A. Park, W. T. Eustis, Cyrus Hamlin, H. D. Kitchell, H. C. Haydn, J. C. Holbrook, Edward Hawes, J. H. Seelye, J. H. Means, Samuel Harris, George Moor, H. M. Scudder, Franklin Carter, H. M. Storrs, J. W. Hough, J. W. Backus, M. E. Strieby, William M. Taylor, Henry L. Hubbell, Daniel T. Fiske, Ray Palmer, C. B. Hulbert, H. S. De Forest, A. J. F. Behrends, George B. Cheever, E. Whittlesey, Richard S. Storrs, George L. Walker, and J. B. Angell ; from Rev. Messrs. J. W. Cooper, A. W. Hazen, S. G. Willard, I. R. Worcester, C. R. Palmer, F. D. Ayer, Frank Russell, George H. White ; and from Messrs. Samuel M. Lane, William Hyde, W. J. Breed, George L. Weed, W. H. Rice, Horace Fairbanks, C. P. Whitin, Henry W. Taylor, S. D. Hastings, Samuel Johnson, W. P. Ellison, J. S. Wheelwright, J. W. Bradbury, Roland Mather, David Whitcomb, J. N. Harris, J. M. Schermerhorn, C. S. Hulburd, Frederick Billings, S. B. Capen, W. W. Hoppin, James M. Gordon, N. Shipman, J. L. Barry, James White, Royal C. Taft, Douglas Putnam, Louis Chapin, Benjamin Douglas, C. F. Thompson, Joseph Titcomb, J. P. Wallace, James W. Scoville, Peter Parker, and O. O. Howard.

An address, giving further expression of thanks on behalf of the Board, was made by President Hopkins, and, on motion of Prof. George Huntington, the audience endorsed this expression by a rising vote.

Response was made by Rev. A. L. Frisbie, D.D., on behalf of the Committee of Arrangements. The Minutes to this point were read and approved. A hymn was sung, and prayer was offered by Rev. A. B. Robbins, D.D., and the benediction pronounced by Rev. Flavel Bascom, D.D., and the Seventy-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions adjourned to meet next year upon the first Tuesday of October, at Springfield, Massachusetts.

HENRY A. STIMSON,

Recording Secretary.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

The several sections of the Report of the Prudential Committee presented at the Annual Meeting were referred to Committees for consideration, and the reports of these Committees are here given, with abbreviation in some cases.

The Committee on the Treasurer's Report, C. H. Case, Esq., Chairman:—

The Committee to whom was referred the report of the Treasurer of the American Board of Commissioners for Foreign Missions have carefully examined the same. They have also examined the monthly statements, the account current, the trial balance sheet, and find that each document is certified to as correct by the Auditors—Avery Plumer, Arthur W. Tufts, and James M. Gordon. We find that the statements are confirmed by the account current and trial balance. The Committee note with much gratification that the investments of the Permanent Funds have been so wisely made in such dividend-paying securities and bonds that the aggregate appraised value of the same, made by disinterested and competent appraisers, exceeds the original cost by many thousand dollars.

In these days of "irregularities" and "misappropriation of funds," the tendency of which is to unsettle confidence in associations, societies, and men, we cannot be too careful in the management of funds contributed for such a sacred trust. The Committee have no suggestions to make for any additional guards, but rejoice in the financial record of the American Board during the last three fourths of a century, that no moneys have been lost or misappropriated, but its management has been conducted with such care, ability, and integrity that its own Bills of Exchange are current and good in the great banking and other financial institutions of the world.

The cost of the administration of its affairs will compare favorably with any similar institution known to the Committee. The cost of agencies—salaries of the District Secretaries, including the expenses of missionaries visiting the churches—have been nearly one and three-tenths per cent. The cost of the *Missionary Herald* and all other publications of the Board, and salaries connected therewith, one half of one per cent. The department of correspondence, Treasurer's department, rent, repairs, and incidentals, nearly three and one-half per cent., making a total of five and three-tenths per cent. We repeat that it does not cost ninety-five cents to send five cents to the heathen, but the total expense of the agency, publication, and administration of the American Board aggregates only a trifle over five per cent.

The Committee on the Report of the Home Department, Pres. S. C. Bartlett, D.D., Chairman:—

The report read by Secretary Alden upon the Home Department presents many points of hope and encouragement. Among these may be mentioned the following: The increased interest and contributions in the Middle District; the notable gain in the District of the Interior, both in the contribution of the children and the demand for literature pertaining to missions; the growing influence of the Woman's Boards, which, during the past year, furnished the munificent sum of \$148,000, considerably more than one third of the entire amount of donations; the customary balance in the treasury; the number of missionary appointments, larger than during any of the previous four years, and considerably larger than the average of twenty years; the increased missionary zeal awakened in the colleges of the country, indicated in the remarkable convention held last August by Mr. Moody, at Mount Hermon, where 260 students gathered from about fifty colleges, and some ninety of them committed themselves to the missionary work. These and other facts indicate that the God of missions has not forgotten this great enterprise, and they call for our grateful acknowledgments to the Great Head of the Church. An important and prominent feature of the report¹ is its distinct presentation of the respective functions and obligations of the officers of the Board, as handed down by the settled usage of the past and defined by the constitution and action of the Board itself. It thus appears that in the selection of candidates, while the preliminary correspondence is conducted by the Home Secretary and the most careful inquiry is made as to the fitness of the candidate for this specific work, the Secretaries have no vote upon his final acceptance, but the whole responsibility is assumed and borne by the Prudential Committee, who, in the faithful discharge of this duty, not infrequently find it necessary, for various reasons, to defer action. It also appears very distinctly and unmistakably that in the exercise of great care and caution the officers have been acting under the express direction of the Board itself, as given in the year 1849 in the following language: "The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide,

¹ The section of the report to which reference is here made, is given on page 460.

and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. . . . The contributors of the funds for foreign missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over the country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice." In this emphatic statement, it will be observed, the Board, while claiming the right to decide upon the fitness of an individual to be a missionary to the heathen, disclaims the authority to decide upon his fitness to be a minister of the gospel. It has been suggested that the Prudential Committee might be relieved of the difficult and delicate duty of pronouncing upon the theological fitness of the candidates, by some carefully devised method of referring the question to a properly constituted vicinage council. The Committee mention this as a suggestion, on which they are not called and do not deem themselves competent to decide. Without entering upon further consideration of any of the topics presented in the paper before us, we would recommend the adoption of the following resolutions :—

1. *Resolved*, That we recognize with profound gratitude the continued marks of favor with which our Lord and Master regards this great work of preaching the gospel to all nations.

2. *Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

The Committee on Missions in Africa, Rev. G. F. Magoun, D.D., Chairman :—

The oldest of these missions, the Zulu Mission, celebrated last December, with great interest and many evidences of the esteem in which it is held by the people and the government, its semi-centennial. It entered upon the second half of its century with hope, and under "the most favorable conditions." But the call for six new men, made a year since and enforced by your Committee at Boston, has met with no response. The new and promising fields then referred to could not be entered; the infirmities and failing health of those looking to an early release from their labors have increased, and disaster must now come to the mission for lack of the reinforcements so long and urgently called for. Africa is attracting the nations of Christendom on other accounts; why does it not more powerfully attract our Christian young men and young women on account of its extraordinary openings for work in saving heathen souls? To eke out its working force the mission has been obliged to call in Rev. Dr. Harris, of the colony, as an assistant; but this has not supplied the service of the six new men needed. Four Christian Zulus have been sent to the Mongwe station in the East Central Mission, the native churches meeting one half the cost of their services. It is difficult to keep up with the demands of this new station, on which so early the blessing of God has been bestowed. The native tribes about this mission are very friendly, and the missionaries, as teachers, preachers, translators, and creators of a written language, are crowded with work. Why do not the extraordinary opportunities of the East Central Mission draw needed help in generous measure from our theological seminaries, as well as the impending disasters of the Zulu Mission?

The reëstablished West Central Mission is now under the formal protection of the Portuguese government; Bihé, vacant since the violence of May, 1884, is to be reoccupied. The vocabulary of the language to be used in translation is enlarging, and everything preparing for giving the people the Scriptures and a Christian literature. Many foreigners, as well as natives, are accessible. A line of one thousand miles into the heart of the Dark Continent is open to the torch-bearers of gospel light; sites for stations are many, and the tribes that ask for Christian truth increasing in number. "Double the men now on the field" are called for. Why do not the deeply interesting circumstances of the West Central Mission stir the consciences and move the hearts of those who can go to do noble and successful work now rendered possible by the entering in of our brethren upon the Western side of the continent? The Eastern lines of gospel enterprise and those so long established in the South of Africa should be met by stations and Christian explorers pushing in from the West till the masses that now sit in the darkness of the great interior are reached with the light of life. How can it be if more laborers from Christian America do not follow up the advantages we have gained?

The Committee on Missions to Turkey, Rev. C. M. Lamson, D.D., Chairman :—

In the reports from the four Turkish Missions the Committee notice with approval, first, that the Christian workers feel that their first duty is to declare and teach the Bible. They are heralds, and in the midst of the pride of wisdom and the corruptions of ignorance, they utter the truth that shines by its own light. Second, that each year a larger place is given to the work of Christian education.

The schools in Turkey are a daily religious service, where the character and purpose of the Christian teacher are thrown as a light over the studies of youth. The difficulties of the missionary and teacher are sufficient to challenge them to gain 'the blessing of "him who overcometh."' The increasing poverty of the country, the oppressive taxes, the dull and melancholy homes of the people, the absence of the ordinary joys of life, and the courage that comes from hopeful ambition, the pride of Armenian teachers who feel that at most they need reformation, not the anointing that comes from the Holy Ghost, the largeness of the field and the weariness from a sense that so much must remain undone—all these try but do not seem to discourage. In general it is evident that the work in Turkey is becoming broader, more important, with each successive year. The field that was once the missionary field of St. Paul invites with promise and commands with authority. From the reports of the Christian workers there it is clear that all agree with the thought of one of their number: "It is a joy to preach the gospel in Turkey, because we see clearly the country that is to be made by the power of the Christian school and the Christian Church."

The Committee on Missions to India and Ceylon, Rev. E. P. Goodwin, D.D.,
Chairman:—

The reports from these missions indicate a steady and healthy advance as respects Christian life and work. The schools of all kinds are unusually full, the interest of pupils in all departments of instruction marked, and the influences of the schools in the various heathen communities adjacent to them increasingly felt for good. The native pastors and teachers show more knowledge of the Word and more efficiency in their labors. The churches are characterized by a spirit of growing benevolence, a desire to reach self-support, especially by their zeal for the evangelization of outlying districts. Some of them send out regularly bands of Christian workers, who conduct services very similar to those of the lay evangelists of our own country, making much use of gospel songs and occasionally using translations of Mr. Moody's sermons with excellent effect. The reports all emphasize the place which the work of Christian women is coming to occupy in reaching the heathen. Not only are the wives of missionaries engaged in these efforts, but native women are having a remarkable success in reaching their heathen sisters. Ten native Bible-women, for example, connected with the Oodooville church of the Ceylon Mission, have had 411 persons under their care for Scripture instruction. Of these, eleven have joined the church during the year, many others give evidence of having the love of Christ in their hearts, and many more are inquiring the way.

In the Madura Mission there are twenty-four Bible-women. Four of these report 915 women under their instruction, of whom 362 have been reading the Scriptures. And they report further 17,651 heathen women who have listened with interest within the year to the reading and exposition of the Word of God. In the Maratha Mission one of the early missionaries states that he has never known so much enthusiasm among native Christian women in seeking to lead their heathen sisters to Christ, as the past year. On the whole your Committee are impressed with the fact that all that is needed to ensure a royal harvest in all these fields, is that the work now so well in hand be most vigorously pushed. The Ceylon Mission ought at no distant day to become virtually independent, not only caring for itself but organizing and carrying on mission work in the regions beyond.

The Committee on Missions in China, Rev. W. S. Smart, D.D., Chairman:—

In no part of the diversified mission fields of the world do the difficulties appear so great as in the work in China. Her people are widely departed from what Christianity has made us to be, in custom, modes of thinking, and religious character. The face of China is steadfastly set toward the past. She glories in her stability. Her boast is that she has maintained the ancestral type through long ages which have seen the rise and fall of many mighty civilizations. She was old before Christianity had its birth. She is armed with a power of resistance to outside influences which is without a parallel in history. The faith which shall change her people into the Christian type must be strong, patient, and persevering. It must be of the kind which can remove mountains. The magnitude of the work is itself impressive. If all the world were evangelized and China left out, one third of the heathen would still be unsaved. It is a most encouraging fact that even in China the gospel has exhibited its power. The fruit begins to appear. When our Lord said: "Go ye into all the world and preach the gospel," he included China as well as Europe and America. And when the seventh angel shall sound and great voices shall be heard in heaven saying, "The kingdoms of this world have become the kingdom of our Lord and his Christ," China will not be left out. The work is being pressed forward and has reached a point where nothing but the lacking men and money prevent more rapid progress. After only twenty-five years of labor the missionaries of the Board and their co-laborers are able to report twenty-eight thousand professing Christians in China, more than in all Europe combined at the death of the great apostle of the Gentiles. The reports from the various missions of the American

Board in this vast empire are characterized by a spirit of hopefulness. It is evident that the brethren in this field, who are face to face with the difficulties, are not discouraged by them nor by the magnitude of the work they have undertaken. The opening of a new station in the North China Mission at Lin Ching, in the province of Shantung, bears witness to their boldness. In this province there are ten millions of people to be reached, and yet a single missionary and his wife Mr. and Mrs. Franklin M. Chapin, are brave enough to fling themselves into this vast mass of heathen people in the same spirit which led the early missionaries of the cross to attempt alone, not in vain, the conversion of whole nations to Christ. The educational work is most promising and is already producing the good results aimed at by the Board in planting schools and theological seminaries wherever its missionaries go. Eight young men from the seminary at Tung-cho have been added to the number of native preachers and have, in great measure, compensated for the enforced absence in this country of several of the honored laborers in this field. The policy of the Board to raise up a native agency through schools in the countries where the missions are planted, is confirmed by the experience of the Hong Kong Mission, in that Chinese converts returning from this country to their native land do not offer themselves in great numbers, and do not seem to be willing to accept the small pay which is given. The medical work has been continued, and the report of what has been accomplished, and its favorable influence upon the general work, is most gratifying. This is a form of Christianity which even the Chinese mind can appreciate. The Good Samaritan is needed and welcomed everywhere. The work is greatly crippled, however, by the lack of laborers. No more interesting field of effort can be found for the Christian physician than is opened here.

The Committee on the Japan Missions, Rev. John E. Todd, D.D., Chairman : —

Our mission work in Japan has been carried forward during the past year with energy and fidelity and with gratifying results. The advance of the empire toward Christianity is rapid — so rapid that the greatest danger now to be apprehended is that the people will turn to Christianity faster than they can be properly instructed, and so will fall into a Christianity that is merely nominal, or even grossly false. The work in Japan is also important because the empire is not only vast and densely populated itself, but is apparently the gateway of access to, and influence over, the great nations of Eastern Asia. In view of these things, a large increase in our missionary force in that field is imperatively demanded. The plea of the little company of laborers in that white field for more helpers is urgent and affecting, and ought to reach and touch many a young heart and conscience in our churches. So great is the need that every unnecessary obstacle to work in that field ought to be promptly and cheerfully removed. Questions now before the Board respecting the proper qualifications of missionaries will probably be decided in connection with other reports. We will, therefore, merely remind the Board that Japan will be seriously, and more, perhaps, than any other field, affected by the decisions which shall be reached.

The Committee on Missions in Papal Lands, Rev. A. L. Chapin, D.D., Chairman : —

The matter referred to us represents three fields widely separated and differing greatly in many aspects — alike only in the fact that they are dominated by the perverted Christianity of the Roman Papacy.

In the mission to Spain the working force from this country consists of but one missionary, his wife, and one other female assistant missionary. The last year is reported as one of steady though quiet progress in all the departments of the mission's work. An incident of special interest was the death of the king Alphonso XII, which had the effect to relieve the mission from the pressure of a law, designed to embarrass the operations of our schools and to strengthen the Jesuits in their control of public education.

In the Mission to Austria the past year is accounted the most successful in the history of the Board's work in that country. By approving the statutes of the mission the government now permits it to provide houses for Bible lectures and Christian worship, and the mission has bought its first house. The Young Men's Christian Association of Bohemia is legally organized, and the government has granted the right to establish Young Men's Christian Associations everywhere in Bohemia where ten suitable young men are received as members. A new out-station has been occupied. Mrs. Clark's work for the women goes on prosperously, the colporters have worked efficiently in Bible distribution, the mission's little monthly paper has gained 2,200 subscribers, and twenty-seven new members have been added to the churches.

As an offset to this favorable report of things, a postscript states that since the report was written, the success of the mission has excited new opposition; and the ecclesiastical authorities, taking advantage of the reduced mission forces, are getting new restrictions placed on the hopeful work.

Your Committee cannot but express a feeling of wonder, almost of shame, that these two hopeful

fields in Europe are not more fully manned and more efficiently sustained. It would seem that they would offer attractions to devoted young men and women.

In Mexico the year past has witnessed a new impulse and a new energy in the conduct of our missions. Everything in the mutual relations of the two countries calls for special interest and effort in that quarter. The corps of laborers from this country has been reinforced by an additional missionary with his wife and two female assistant missionaries. Transfers have been made from the Western to the Northern Mission, which, it is believed, will help on the general work. The report from the Northern Mission reports congregations increased; special evangelistic work sustained against opposition and some persecution; a great opportunity and a great lack of native help, regarded as all-essential; educational work successfully advanced; book and tract distribution carried on on the principle not of giving, but of selling, the books; a favorable beginning made toward self-support, and an important step in the purchase of a site in Chihuahua, with buildings well suited to the purposes of the mission. The visit of the deputation from the Prudential Committee was cheering to the workers in that field, and we trust will prepare the way for yet more effective action for its enlargement.

In the Western Mission to Mexico the force is not so large, having been reduced by the transfer of two of its members to occupy a new station in the Province of Sonora, to the west of Chihuahua. Yet the year has not been without tokens of the divine favor, showing real progress. Here, too, prominence is given to the work of education in a training school conducted by Mr. Howland, and a female boarding school under charge of Miss Haskins. With a hopeful spirit the missionaries look forward to future enlargement and success.

The Committee feel that the Board is hardly doing justice to this work in Papal lands. There is, perhaps, a reason for this apparent delinquency in the fact that the churches have not fulfilled their pledges made when this work was passed from the charge of another society to that of this Board.

The Committee on Missions to the Pacific Islands, Rev. E. F. Williams, D.D., Chairman : —

The report of the work for the year in the Pacific Islands is a report of gratifying progress.

The special work now carried on in the Sandwich Islands is both educational and evangelistic. The evangelistic work is chiefly among the Chinese and is under the care of the Rev. F. W. Damon, who is ably assisted by Chinese pastors.

In the Northern Pacific Missionary Institute, which is under the care of the Rev. C. M. Hyde, D.D., there have been fourteen students during the year. These students are pursuing a carefully arranged four years' course of study, in preparation for the ministry. Seven of these students have completed one year's course of study, six, three years', and one has graduated. These students, who are all married, have enjoyed excellent health and have pursued their work with untiring devotion and commensurate success.

The Institute has received a small grant of \$250 from the Hawaiian Board for repairs on the buildings and a few timely gifts from other sources. Dr. Hyde calls attention to the fact that, while we in the United States have only one young man for every forty of our churches studying for the ministry, the proportion in the Sandwich Islands is more than four times as great.

The story of the conquests made by the gospel of grace in Micronesia reads like a romance. In a single generation there have sprung into existence, out of the uncivilized and ignorant population of these islands, fifty-one Christian churches, in which there is an aggregate of 5,000 members. To care for these churches, to provide for the instruction and training of the youth of three great groups of islands, — the Gilbert, the Marshall, and the Caroline, — we have only seven missionaries, one of whom is a physician, and thirteen assistant missionaries. For the amount of labor expended, it is believed that no other missions can show better results. Since the last full report, received two years ago, there have been 1,234 additions to the churches, whose members, out of their poverty, have contributed not less than \$4,000 for benevolence and current expenses. All of these churches, it should be remembered, are self-supporting. From no mission does there come a louder or more justifiable plea for reinforcements than from these lone toilers amid the seas.

The new *Morning Star*, the "children's ship," with her auxiliary steam-power, by her recent circuit of the islands has shown how, through the prudent expenditure of money, it is possible to more than double the efficiency of our missionary force.

The Committee on the paper on "Constant Factors in the Missionary Problem," read by Secretary Smith, Rev. Burdett Hart, Chairman : —

The philosophy of Christian missions is both simple and sublime. It is as old as the New Testament and the Apostolic Church. It is not the philosophy of civilization and culture; it is not grounded in the development of science and art and material progress; but its sources are the universal human

need and the universal divine supply. Two facts stand forth squarely, prominently, throughout all the ages and wherever there are souls of men : first, the dark and melancholy apostasy, the wretched ruin and misery, of the sinning race ; secondly, the wonderful grace of God in the gift and the work in the atoning death of his Son, to redeem sinners of the whole world and of every age through faith in him who has borne their griefs and was crucified for their transgressions. These fundamental and ever-existing facts the admirable paper before us enforces and emphasizes in copious statement and in impressive and logical argument. We cordially and unanimously endorse the contents of the paper. Although the subject is an old and familiar one, it may well be reiterated ; for, although old and familiar, its very familiarity may lead to carelessness in regard to it, while the secular necessities of the people may make some religious worker impatient for the access of civilization and its splendid achievements. There are two questions : there is but one answer. What do the unevangelized nations need at our hands ? What has the Christian Church to give them ? And the dual answer, in one emphatic word is, the divine Christ and his unchangeable gospel. Everywhere, on all continents and islands, amongst the philosophers of the proud East and the savages of the wild South, to-day, as always heretofore, at our hands, as at the hands of Paul and Augustine, and Peter and Eliot, the one unceasing want of the waiting and guilty world is the divine Redeemer and the word of life which he published to the lost race ; lost, to be saved now in their one and only world of hope, if they are saved at all. This divine answer puts an unspeakable burden upon all Christian churches. Yes, upon every Christian heart. Everywhere the world is hungry for this supply, though perhaps unconscious of its need. The resurrection of the dead people is to be brought to pass only through his call who is the Resurrection and the Life. The making of great and imperishable nations is to be wrought out only by his power who is the Creator of spiritual, as he is of physical, life in his universe. The contribution of each Christianized nation to the Saviour is of souls redeemed out of every nation by his blood. This is what he values. These are the undimmed gems of his imperial crown.

The Committee on the paper read by Secretary Clark, on " Missionary Comity," etc., Rev. Prof. George N. Boardman, D.D., Chairman : —

The subject here presented is, in the judgment of the Committee, one of great importance and of special interest at the present time. The topics chiefly urged upon our attention are these : —

1. The American Board has already taken possession, in a general way, of the field for the evangelization of which it may be held responsible—a field having a population of more than one hundred millions.

2. The comity that prevails among missionary societies requires that this field be left to us if we properly cultivate it, but we have no right to exclude other societies if we neglect it.

3. The first stage in the work of evangelization is, to a great extent, past in our missionary operations. By this is meant, our missionaries are not to be satisfied with the simple conversion of individuals, but must aim at such a combination of Christian forces as shall make the newly planted Christianity a moral power.

4. For this new and advanced work the number of our missionaries should be largely increased. It is suggested that the Board will need thirty new ordained missionaries each year for the next twenty years.

5. This new and advanced work will demand, also, men of high culture, sound views of Christian truth, and full consecration to the service of our Lord Jesus Christ.

Your Committee is in full sympathy with the spirit of this paper, and believes not only that these positions are judiciously taken, but must be courageously maintained, if our work is to be of permanent value and the nations are to be thoroughly Christianized. This Board should not recede from any of the fields which it has occupied, unless it may be on account of the nature of the field itself, never because of a lack of means to carry on its work. Nor should it shrink from assuming such works and adopting such methods of work as may be necessary to secure achievements already made. Such language may seem out of place just at a time when the number of the laborers in some of the missions is diminishing, but we believe that the Board and the Prudential Committee should have faith in God and faith in our churches. It is not the intention of the Congregational Christians of America to turn back from the work which they have undertaken ; they can be trusted, though they may be slow in comprehending their obligations to fulfil all the pledges they have made. We urge that the needs of the Board be made known more and more loudly, until they be fully met. Especially would we urge that the Board call for competent and trustworthy men to assume the grave and solemn work of founding institutions and giving form to Christian communities. We believe the time has come when more emphasis should be given to the thought so forcibly expressed by the Secretary after his allusion to the settlement of New England : " The gospel and disciplined minds were then and are still the two factors in the missionary work."

The Committee on the paper read, by Secretary Alden, on "The Interdependence of Home and Foreign Missions," Rev. Arthur Little, D.D., Chairman:—

The exceeding timeliness of the subject, elucidated and enriched by many tender incidents and reminiscences gleaned from a history which the home and foreign work shares in common, arrests instant attention. The presentation of such a paper at a meeting held in the centre of a great Western State enhances its interest and constitutes an appeal to Christian hearts in behalf of the work, both at home and abroad, of permanent value. With equal stress and earnestness the urgency of the work in both fields is presented and the vital dependence of the one upon the other shown. The foreign missionary purpose and the home missionary purpose are set forth with a distinctness that must command attention. The urgency arising from "the fact that the opportunity is brief both for him who carries the message and for those to whom it is borne," is very properly emphasized. The fact that upon us rests the obligation to evangelize the living men and women of our own generation, at this hour passing through their one probation, is a consideration of almost appalling weight and power.

The dependence of home missions upon foreign missions is presented with a vividness and power that will give it the value of a new truth. It is time that the thought of Christians in America should be turned in this direction, and be led to realize that success abroad means success at home and failure abroad, failure at home. Together, hand in hand, by an even step they must either both recede or advance. The Church at home may expect the fullest measure of the divine blessing when most fully consecrated to the service of evangelizing the world. With quite equal pungency and force is the dependence of foreign missions upon home declared.

The fact that foreign missionary work, as soon as it is established abroad, becomes home mission, and, therefore, looks to the development of the work in our own land largely for its inspiration and guidance, is one to which we are quite unaccustomed. Work here is to furnish the model and pattern for work abroad. "The type of Christian character here trained—with its methods of thought, of activity, and of benevolence—is felt almost instantly all over the world. Any defection from the faith in any particular here will be followed by a more serious defection in Japan and India. Any new enthusiasm and success in Christian endeavor or Christian attainment here will rise into new life in Ceylon and Madura, in Cæsarea and Marash, in Osaka and Kioto." Our Christian institutions are to be reproduced in other lands. The eyes of the world are upon us. What an impressive thought that America is expected to set the fashion for the world in the transcendent business of building a Christian civilization!

This paper concludes with a stirring appeal for a *forward movement*. This is a fitting culmination of the able and opportune discussion of this theme. It concludes where all the arguments and appeals must end, until the Church of God awakes from her apathy and unconcern and holds herself ready to make a swift and instant response with redoubled earnestness, with a largely increased force, and with a united front, to the divine call. The Committee recommend that especial effort be made to give this paper the fullest circulation among home missionary pastors and churches.

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